AN ENCYCLOPAEDIA OF HUMAN RACES ALL OVER THE WORLD

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Their Life, Customs, History and Civilization

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Edited by:

J A Hammerton

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Georgia

The Ancient People of Trans-Caucasia

By Henry W. Nevinson

Author of "The Dawn in Russia"

IT is difficult to define the exact limits of Georgia, for since the treacherous invasion of the country by Soviet Russians, Armenians, and Turks in the March of 1921, the independence of the Georgians has been again overthrown and their territory absorbed within the nominal boundaries of Russia.

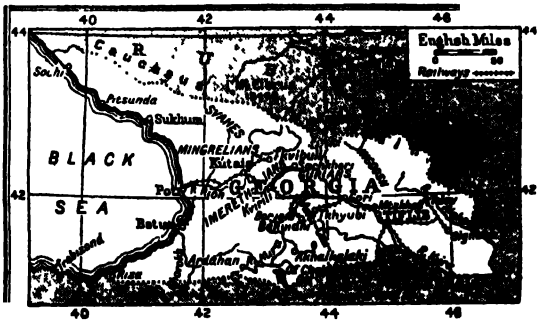
Before the Great War the Province of Georgia, or Trans-Caucasia, included all the vast valley lying between the range of the Caucasus (which runs for about 900 miles from the Black Sea to the Caspian) and the range of Anti-Caucasus, which culminates in Mount Ararat. Its capital was Tiflis, its ports Batum and Poti on the Black Sea, and Baku on the Caspian; its connexion with Persia and Armenian or Kurdish Turkey ran through the southern town of Erivan, and near to Erivan stood the town and monastery of Etchmiadzin, the centre of the Armenian Church.

In former times the frontiers of the Georgian kingdom extended even beyond these limits, but the delegates of the Democratic Republic (established in May, 1918, and confirmed by the Constituent Assembly in March, 1919) claimed a much reduced territory from the Supreme Council in Paris, which gave the Georgian Republic "de facto recognition" in January, 1920, and "de jure recognition" in January, 1921.

We will keep to the frontiers then laid down, excluding the so-called Republics of Azerbaijan, with its capital at Baku, and of Armenia, with its capital at Erivan. Georgia proper will then be included within a line drawn from a point on the Black Sea, just south of Tuapse, along the central summits of the Caucasus, over the two giant peaks of Elbruz and Kazbek (both over 18,000 feet), to a point about half-way down the mountain barrier of Daghestan, the home of the Moslem Lesghians.

The line then turns sharply south till it reaches the junction of the fertile Alaksan valley with the river Kura on its way from Tiflis to the Araxes and Caspian Sea. Then it follows the right or south bank of the Kura westward, and leaving the Kura below Tiflis, it runs almost due west across the Tiflis-Erivan railway, excludes Alexandropol, the junction for Kars, but includes Akhalkalaki and Ardahan, and so reaches the coast of the Black Sea just west of Riza, and about thirty miles east of Trebizond.

Within those frontiers is included a population of some three and a half or four million people, nearly ninety per cent. of whom are of pure Georgian stock. Their country is of singular beauty, fertility, and richness in minerals. The temperature ranges from perpetual snow down to sub-tropical heat. The land is always well watered by streams from both mountain ranges. The Rion



GEORGIA AND ITS PEOPLE



GEORGIAN HOUSEWIFE AT HER DAILY TASK

The Georgian love of finery can be seen in the gay materials from which this housewife's garments are made. Kneeling by her oven, she is engaged in baking thin, pancake-like chupatties of flour and water. The oven is merely a hole in the ground, in the centre of which is a wood fire; this supplies heat to the sloping sides, against which the bread is baked

Photo, Major W. J. P. Rodd

(ancient Phasis) with its tributaries draining into the Black Sea, and the Kura with its tributaries draining into the Caspian, form the chief river systems, the watershed between the two systems being the rising ground near Gori, about fifty miles west of Tiflis.

The mountain formations supply very little coal, but considerable quantities of copper and iron. The chief mineral wealth consists in manganese ore, of which there is a large deposit in the valleys of the Kvirili River and its tributaries, not far from the ancient town of Kutais, overlooking the Rion valley. The ore is distributed over a district of 400 square miles, and is estimated at 200,000,000 tons available. It exists also in several parts of the country. Oil has been occasionally tapped within the limits of Georgia proper, and I have seen prospectors at work for it at the head of the Alaksan valley, and in the neighbourhood of Batum. But hitherto it has not been found in such quantities as at the great centre of the oil district around Baku. Large numbers of "mineral" or medicinal springs, both hot and cold, are scattered over the country, the best known being in the district of Borjom, near the top of the Kura valley.

Upon the lower slopes of the mountains (about 3,000 to 4,000 feet) are large forests of oak, beech, chestnut, pine and boxwood. Rhododendrons flourish up to nearly 10,000 feet. Oranges and lemons grow freely along the coast of the Black Sea. Under cultivation there is great abundance of

maize, the principal food of the peasants. Barley, wheat, cotton, rice, and tea are also grown, and before the war there was an increasing trade in Georgian tobacco, usually exported as Turkish. There was also considerable trade in silk, fruit, cheese, timber, liquorice, wool, and skins. But one of the chief products was wine.

In the Alaksan valley at vintage the whole country seems to run with wine. The grapes are squeezed in primitive presses, cleaned with boughs of yew, and the juice run off into huge earthenware vats sunk in the ground, and big enough to hold a man, for when fermentation is finished and the wine drawn off a man gets into the vat to clean it out. The wine is usually poured into tarred buffalo skins, which are laid upon narrow wooden carts and driven slowly along the mountain



WHERE WOMEN WORK AND MEN ARE IDLE

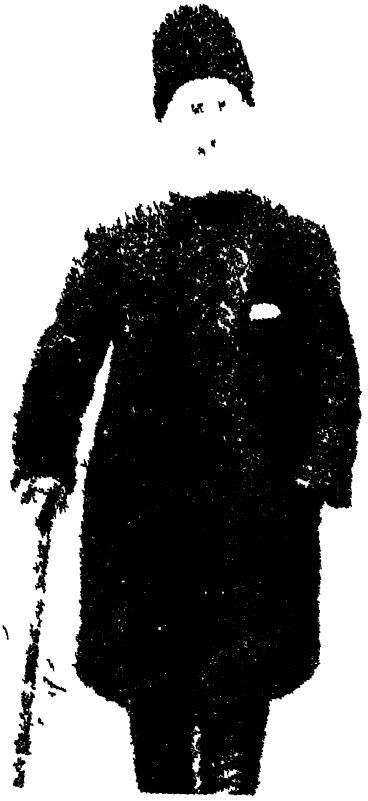
The numerous races that inhabit Georgia share the laziness that is characteristic of the Oriental, many men spending their days in idleness, while their womenfolk do the work of house and field. Content to sit and meditate in their picturesque rags, these Georgians sometimes do not stir from their home all day, except, perhaps, for a short walk in the cool of the evening

Photo, Major W. J. P. Rold

joggling as they go In 1913 Georgia produced 32,000,000 gallons of wine about a third of which was exported to Russia But much was also sent to France to serve as 'body" for "Burgundy' and "Bordeaux"

Before 1900 three quarters of the export and import trade was done with England, but after that date until the war Germany rapidly forged ahead so that in 1913 she held 65 per cent, and the British trade had dropped to 7 per cent, though the greater part of the shipping entering Batum was still





TERAN OF A MOUNTAIN STATE
Despite a brief spell of independence, his country is still under alien control but with heart nothing daunted he continues to cherish the hope that Georgia will one day free herself from the tyrannous Russian yoke
Photo Mrs W G Wilson



WOMAN OF A HANDSOME RACE
One of a hardy liberty loving people, the gaily clad Georgian shares the national hatred of meanness and is ever hospitality itself, believing in the proverbial saying A guest—a man from God"
Photo Major W J P Rodd

British, the German and other goods being chiefly carried in British bottoms For passengers from Europe (Marseilles) France ran the best line of steamers

In the high mountains a beautiful ibex (tur) may still be found, and the wild bison occurs Bears are frequent, living chiefly upon the wild grape, varied with an occasional kid Wild boar, reindeer, and antelopes exist in the forests, and along the banks of the Phasis (Rion), from which they take their name, are large quantities of pheasants, always marked, I think, with the white ring round the neck, as seen in recent English breeds Before the war the price of a pheasant in the



PRINCESS OF RAGS AND PATCHES; AFTER THEIR MORNING TUB

Three black-haired, smiling Georgian girls, in their gowns of brightly-coloured Manchester cotton, and with their "shining morning faces," have just returned from their morning bath in the river, and are now busy washing their clothes. Though patched and torn, their simple dresses are gaily patterned and picturesque, forming bright spots of colour in a drab landscape

Photo, Major W. J. P. Rodd

country towns near the Rion was 25 kopeks (about sixpence) The number of domesticated cattle and sheep in the country was estimated at 12,000,000 head

The name "Georgian" is said to be derived from a Persian word "Gurg," and Persian influence is easily traced in much of Georgian art The people's own original name was Kharthi, but the Russians call them Groussians All Georgians still speak the same language, which, I believe, has not hitherto been traced to any other relationship, though some scholars, such as Rawlinson, [illegible] Michel Tzarethch and others connect it with Sumerian-Babylonian Georgians remain one stock, though divided into several clans, according to district, such as the Gurians, the Mingrelians, the Imerethians, and the Svanes

Upon the slopes of the higher mountains relics of almost pre-historic tribes are found, like strata left by the tides of successive invasions from Asia, and driven up to the least habitable regions

Here and there, especially in the parts of Georgia east of Tiflis, one comes upon colonies of Molokans, the Russian Quaker sect, so called because they drink milk in Lent and one fin



DESCENDANTS OF THE GOLDEN HORDE EN FÊTE

These small Tartar children have donned their best clothes in honour of a national holiday Bright colours are dear to the heart of the people of the Caucasus, and the scarlet velvet caps of this quintet of girls are gaily decorated with gold braid or beads The name Golden Horde was given to a branch of the Kiptchak Tartars who invaded Europe in the thirteenth century

Photo, Florence Farmborough



MUSICAL INTERLUDE IN A GEORGIAN GLADE

Seated on the pile of timber he has been [illegible] this Georgian peasant snatches a few minutes' rest from his labour and whiles away the time with a tune on his bagpipe One of the most ancient forms of musical instrument, the bagpipe is in great favour among the people of the Caucasus, few of whom lack musical ability

also colonies of Germans who migrated from Swabia early in the nineteenth century because they were told the end of the world was at hand, and it would be well to be in Jerusalem when the time came They moved slowly, and as nothing catastrophic occurred, and the agents whom they sent forward reported ill of life in the Holy City, they remained upon lands allotted them, and constructed typical German villages, cultivated their fields in the German manner, and still retained their German tongue and literature, though they speak Russian, and sometimes Georgian as well At one time there were large settlements also of the Russian sect of Doukhobors, or Spirit-wrestlers, but owing to the persecution under Nicholas II, nearly all of them were emigrated to Canada at the end of the nineteenth century In the mountains dwell tribes called the Ingoosh, especially along the route of the old Georgian military road —improved by the Russian Government in 1865—from Vladikavkas (Fortress of the Caucasus) to the ancient Georgian capital of Mtskhet, only a short distance west of Tiflis These Ingoosh tribes are reported to live by brigandage, but I came through them undisturbed in 1906, though the military road was at that time declared closed and unprotected owing to revolution

The Georgians proper are a finely-formed and remarkably intelligent



REPLENISHING THE CELLARS OF A GEORGIAN TAVERN

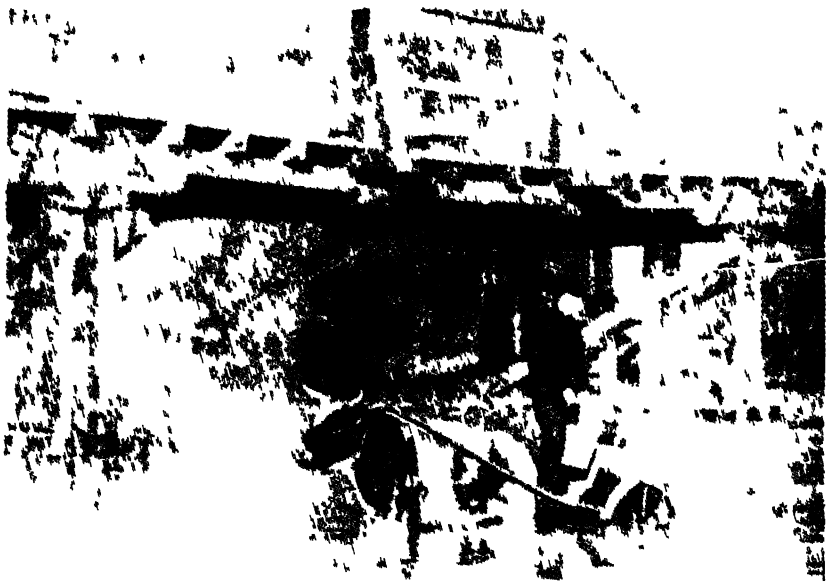
These men are just delivering at a village tavern a consignment of wine from the vineyards of Kakhetia whence comes some of Georgia s choicest vintage Wine is the common drink of all classes, and at vintage time the country is running with it The wine is usually stored in tarred buffalo-skins, three legs of which are sewn up, the fourth, which is tied, serving as a spout

Photo, Mrs W G Wilson

people They have a passion for education, and before the Bolshevist invasion of 1921 possessed in almost every village libraries of Georgian and other literature, which the Russian invaders at once destroyed At Tiflis they had a great college or university, built by the Georgian Princes, or land-owners, for when the Russian Tsars annexed the country, contrary to their formal treaty early in the nineteenth century, they granted the title of Kneaz, or Prince, to the chief land-owners, and it usually happened that a Prince owned about thirty acres

Owing to the difficulty of the language and script, little is known of Georgian literature outside the country, though some German scholars have studied it, and Marjory Wardrop, sister to Oliver Wardrop—himself a Georgian scholar and British High Commissioner in Trans Caucasia, 1919-1920—translated "The Hermit," a poem written on an ancient Kazbek shrine by Prince Ilia Chavchavadze (born 1837) The most famous Georgian classic is "The Man in the Panther s Skin" (Vepkhvis Tkaosani), written during the reign of the great Queen Tamara, about the time of the English Richard I Towards the end of the seventeenth century Prince Sulkhan, one of the great Orbeliani family, said to have originated from China, wrote an excellent account of a "Journey through Europe" in Georgian, collected the Georgian folk-lore—he was personally acquainted with La Fontaine—and compiled a Georgian dictionary of 25,000 words

Church architecture is mainly traditional, the type being best represented by the ancient monastery of Gelati, in the mountains above Kutais It was



FETCHING THE DAY'S WATER SUPPLY FROM A CAUCASIAN RIVER
Though water is laid on in a more or less civilized manner in the larger towns elsewhere in Georgia the methods of supply are still very elementary This well designed bridge strongly built in order to resist recurring floods witnesses daily the filling up and removing of barrels of water which are drawn by bullocks or sometimes by mountain ponies



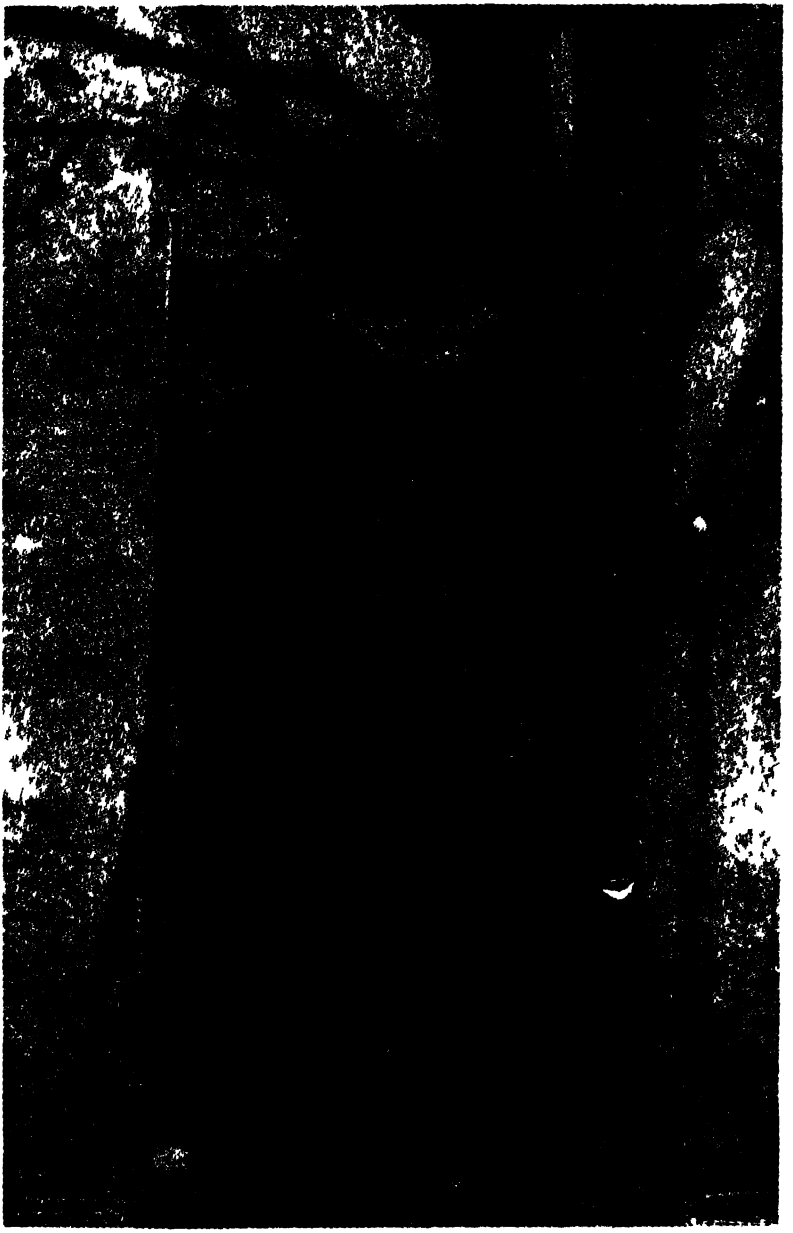
PLOUGHING IN THE PASSES OF THE CAUCASUS
This handsome Georgian boy is ploughing near the great military road over the Caucasus Mountains The oxen on whose yoke he is sitting are only two in a team of a dozen which two boy companions help him to control Some of these ploughs require ten pairs of oxen to draw, and seven men to guide them—a great expenditure of energy with but poor result
Photo, Maynard Owen Williams



STALWART DESCENDANT OF A HARDY MOUNTAIN RACE

With his faithful companion at his feet this young Georgian stands outside his wooden dwelling The large, sleeveless cloak known as a *bourka* that he wears flung over the left shoulder, is of thick black felt made from goat or horse hair and serves not only as a useful waterproof for rainy days, but also as a warm blanket when the nights are cold

Photo Mrs W G Wilson



MEMBER OF THE GEORGIAN ARISTOCRACY

Until comparatively recent times, the feudal system existed in Georgia, and the peasant classes were ruled by petty princes. Blue blood still runs in the veins of many landowners, and this prince is representative of the aristocracy of his country. The goat's-hair cloak and astrakhan cap that he wears are characteristic of the Georgian, who is never without his dagger, except when in European clothes

built, probably upon an older foundation, in the latter part of the eleventh century, at the time of David the Restorer. The cone-shaped tops to the towers are distinctively Georgian, and though the Byzantine influence is evident, a Georgian church can always be recognized by its resemblance to traditional type. The sacred painting is traditional also, but it is hardly to be distinguished from Byzantine. The famous Iberian Virgin, now at Mount Athos, was a Georgian work—said to be of the seventh century—but the copy of it under one of the Kremlin gates in Moscow is so Byzantine in character that Russian worshippers regard it only as the most sacred of their icons.

In point of doctrine there is no real difference between the Orthodox Russian or Greek Church and the Georgian; but the Georgians claim ecclesiastic independence, with control of their own church property, and their Church suffered much persecution and pillage at the hands of the Russian Government up to the Russian revolution. And it suffered under Bolshevist domination, though for different reasons.

Georgian houses are built of rough stone or baked mud, and usually provided with large wooden balconies round the first floor. The roofs are generally red tile, of the wavy shape common throughout the Near East. Often the houses in the richer districts, as in the Alaksan valley, are of great beauty, and sometimes traces of Persian occupation are seen in relics of harem screens before windows, and in brilliant glazed tiles built into the walls Besides architecture and sacred icons there is little native art, except the work in silver and steel.

Fine daggers and swords of tempered steel, with sheaths of chased silver, were made in Vladikavkaz up to the Great War, and the daggers were part of the equipment of Caucasian soldiers, as well as of ordinary peasants. A very



YOUNG SONS OF GEORGIA'S MOUNTAIN PEASANTRY

Wearing the astrakhan caps that are the Georgian national headdress, these lads are sitting by the great military road which traverses the largest pass through the chain of the Caucasus Kazbek, near by, is one of several villages to be found in the wider parts of the pass of Daniel, and takes its name from that of a great family that once owned the countryside

Photo, Maynard Owen Williams



YOUTH, MANHOOD, AND OLD AGE OF THE GEORGIAN RANK AND FILE

More than 2000 years ago the Georgians were a free people. Conquered by Alexander the Great, they again became independent on his death in 323 B.C., and their kingdom attained the zenith of its prosperity about 1200. After the annexation to Russia in 1801 the national spirit of enterprise virtually disappeared from Georgia, but the people, though still hard pressed by foreign rule, are gradually working their way towards light and liberty

Photo, Major W. J. P. Rodd

beautiful kind of silver belt or girdle was also made, and was worn by many Georgian women. But perhaps the very best metal work was done by the Moslem Lesghians of Daghestan and the mountains no longer included in Georgia.

The Georgian men usually wear an astrakhan cap called Papakh, and in winter a huge, sleeveless cloak of shaggy wool, called Bourka. When it is not very cold they wear a long coat or jacket (Tcherkeska) of rough wool, and underneath a linen or cotton tunic, loose trousers and leggings. The chest before the Great War was usually adorned with copious rows of cartridges, and a dagger was hung at the girdle. The women wear a similar Tcherkeska, skirts, and silver chains and buckles across the bodice. Their most peculiar article of dress is a stiff band of velvet round the head, holding in place a large white veil; two long false curls being attached to the velvet band. This adornment is a recognized object

of sale in most Georgian shops or general stores.

At marriages large white veils, often of fine lace, are hung over the head, false curls and all Widows and the mothers of babies who have died wear white veils without any ornament At weddings, usually held just after the vintage, the bride's cart or phaeton is preceded by a cavalcade of her male relations, who ride desperately to and fro, galloping their horses up and down the steepest ravines, perhaps a faint reminder of the ancient marriage by capture They represent the defending force In front of the cart walks a "merryman," holding a long skewer in either hand, with bits of bread on one skewer and fragments of cooked meat on the other At his side is a friend with a dripping wine-skin, and every passer by receives a bit of bread and meat and a sup of wine in honour of the bride

Then come the musicians with the bagpipes (Zurna), mandoline, and drum The music is of that quavering, nasal, and minor kind common throughout the Near and Middle East, and usual even in India Probably it is Persian in origin It continues, with dancing, outside the church during the ceremony, and then the procession conducts the bride and bridegroom to their house, where the husband lifts the wife over the threshold in accordance with tradition common in other countries as well as in ancient Rome

Near Signakh, a mountain town, overlooking the Alaksan valley in the district of Kakhetia, stands an ancient convent covering part of the holy Nina s remains (the Saint who first brought Christianity to the Caucasus, probably in the fourth



WRESTING A MEAGRE HAY CROP FROM A RUGGED SOIL

The inhabitants of this little Caucasian village of Gergeti, which is half-way up the Kazbek, called by the Georgians Ice Mountain, eke out a precarious living from their toil in the fields Their flat topped houses, like those of many of these mountain communities, are built so that the roof of one forms a front yard for the house above

Photo, Maynard Owen Williams



EASE AND LUXURY IN THE CAUCASUS

Surrounded by brightly-coloured rugs and hangings of rich Caucasian silks, this dark-eyed daughter of the mountains reclines at ease on her cushioned divan. A cultured woman of European education, she yet clings to the costume of her people, comprising a silken coat which covers loose trousers gracefully caught in at the ankles, and a scarlet velvet cap, richly ornamented with pearls

Photo, Florence Farmborough

century). The rest of her relics are now in a village church in Belgium, but I do not know how they came there. It is a place of peculiar veneration, but hardly less frequented is the white church of Allaverdi in the valley below. For about vintage-time a kind of Feast of Reason is held there, and all sects or religions and enemies of every kind may meet as under a Truce of God and drink wine together.

The word Allaverdi is said to mean God the Giver, and probably refers to the divine bounty of harvest and vintage, but Oliver Wardrop traced it to the memory of great assistance given by Tartars to the Georgians in one of their many wars against the Persian invaders. At all events the word has now passed into the Georgian language, and is the cheerful cry when at banquets they call upon the stranger to empty a goblet at one draught. For the country, as I have said, overflows with wine, though to be sure the more temperate sometimes drink the fermented mare's milk called Koumiss.

It must not be supposed, however, that life in the Caucasus, even before the Bolshevist invasion, was all milk and honey and wine. In the higher mountains life was wretchedly poor, the cattle and sheep and a little maize or rye bread being the only food. In the mountain inns or rest houses I have often found nothing at all to eat or drink, and have slept upon slightly slanted shelves of board with six or eight men lying in a row beside me—no covering or warmth of any kind.

The Georgians, especially in the region of Guria, which lies westward towards the Black Sea, are peculiarly capable of self-government. This was proved during the brief period of freedom from Russian rule (1904-1906);



RIDERS OF THE PLAINS AND HUNTERS OF THE HILLS A HALT ON THE ROAD

Renowned throughout the world for their wonderful horsemanship the Circassians well deserve their fame It is said that they can ride before they can walk and certainly the management of horses appears to be an instinct with the young Circassian who is indeed bred to the saddle from his earliest years These riders can perform many marvellous feats in the saddle such as mounting a racing horse and standing erect at full gallop and the Circassian's horse, being singularly surefooted, is especially bred for its ability to traverse the perilous paths of the Caucasus

Photo Florence Farmborough

when the Russian Government was too much occupied with the disastrous war with Japan, and Georgia declared her independence. The Gurian peasants live in isolated farms, but they combined into communes, elected their own councils, boycotted all Russian authorities, organized all their public works, and summoned transgressors before public meetings of the commune, where guilt was decided by vote, and the punishment (usually in the form of boycott) was duly allotted. It was of this experiment that Tolstoy wrote to a friend in the country:

What is happening in Guria is an event of immense importance. Tell the Gurians there is an old man who for twenty years has been ceaselessly repeating that all the evils of humanity are due to the fact that men are always expecting to find some external aid with which to organize their lives, and when they see that the authorities do not aid them,



BRED TO ARMS FROM INFANCY
This small Circassian lad is a miniature replica of his father, his white parade uniform being complete in every detail, with tiny dagger, cartridge-cases, and fittings and trimmings of Caucasian silver
Photo, Florence Farmborough



THE GARB OF HIS ANCESTORS
The chief feature of this ceremonial costume, the "kuladja," which is now only seen at public festivals in Georgia, is the gold or silver dagger, which gives an added touch of richness to the crimson velvet jacket
Photo, N. M. Kiriashiris

and do not create order, they begin to accuse them, to condemn them, to revolt against them. What should be done is exactly what the Gurians are doing—to organize life in such a manner that there should be no need for any authority.

Such being the character of the people, it is all the more lamentable that after their brief periods of freedom (in 1904-1906 and 1918-1921) they should again have fallen under the oppressive domination of the Russian hordes and the peculiarly arbitrary and centralised form of Soviet government.



GROUP OF GERMAN PEASANT WOMEN ADORNED WITH THE MANIFOLD FALLALS OF BLACK FOREST FASHION

The German Black Forest has a two-fold attraction, its picturesque scenery and its picturesque peasantry Scarcely a valley but has its own peculiar charm of landscape, and scarcely a village but has its own variety of peasant dress A native of the Black Forest may be easily recognized by his costume, and there are certain districts where the distinctive headdress seen above composed of a high coronet of beads is worn by every village girl

Photo Underwood Press Service

Germany

I. A Land of Many Races & Social Contrasts

By William Harbutt Dawson.

Author of "The German Empire, 1867-1914," etc.

GERMANY presents the utmost variety alike of physical, racial, and social characteristics, and a faithful description of the land and its people must be sparing of sweeping generalisations. As to its population in particular, it is to be remembered that the German nation, as we know it to-day, is an amalgam of many tribes and tribal combinations, each one with its own history and traditions, habits and customs, dialects and institutions. All that can be attempted in a summary survey, therefore, is such a picture as will bring into relief the essential facts of the collective life and character, special treatment being reserved for certain of the leading political divisions and tribes.

In physical conformation Germany falls into two great divisions, known as Upper Germany and Lower Germany respectively, the former consisting of a southern zone of highland, broadly stretching across the whole country from the Ardennes and the Vosges Mountains in the west to the extreme east, bordering on Bohemia and Austria, and a vast plain running northward of this highland to the seaboard.

Region of Mountain and Forest

The highland starts with a chain of hills and mountains of medium height—the Rhenish Slate Mountains, Westerwald, Hunsrück, Taunus, the Thuringian Forest, the Harz Mountains, the Erzgebirge or Ore Mountains between Saxony and Bohemia, and the Riesengebirge or Giant Mountains, between Prussian Silesia and the same group; while beyond stretches a high plateau flanked by the Odenwald, the Black Forest, and the Bavarian and Austrian Alps. The highest elevation is reached by the Schneekoppe in the Giant Mountains, rising 5,260 feet above sea level. Very characteristic of this hilly region are the large number and extent of its forests.

The special features of the lowland of the north are the extensive lake regions of Holstein, Mecklenburg, Pomerania, and East Prussia (the Masurian district), the great area of its cultivated and uncultivated moorland and sandy plain, and an abundance of forest, as in the south.

Lovely Lakes and Waterways

A moist climate and the configuration of its surface have made Germany a land of rivers, ranging from the great waterways of commercial intercourse to hundreds of minor streams of all degrees of economic and local importance. All the large rivers run north, the Rhine, Weser, and Elbe flowing into the North Sea, and the Oder and Vistula into the Baltic; the Danube, it is true, has its rise in Germany (in the Black Forest), but though fed by several tributaries which pass exclusively through German territory, the greater part of its navigable bed lies in Austria, Hungary, and Rumania. The lakes of the north have already been mentioned. In the south are Lake Constance, of which Germany is a co-proprietor, the lovely lakes of Bavaria, ranging in size from some eighty square miles downwards, and a series of picturesque little lakes embedded in the hills of the Black Forest. The country is also exceptionally rich in mineral springs.

Along the coasts of the North and Baltic Seas lie a number of islands, mostly of small area, and some for that reason uninhabited. The largest is Rügen, which, like Heligoland, Norderney, Juist, Borkum, and other islands, has enjoyed great popularity as a holiday resort. Lying off the Baltic are several



TWO LITTLE MAIDS FROM SCHOOL

Along the dusty country road of a Black Forest district they are wending their way homeward from the Volksschule. On the morrow they will eagerly retrace their steps, for children of Germany seldom, if ever, need driving to school

Photo, C. Ufchier Knox

large freshwater haffs or lagoons, cut off from the sea by narrow strips of land, pierced at a single point by the outflowing water.

The Prussian province of Holstein is perhaps the part of Germany which, in its general physical features and its climate, as influenced by the contiguity of the sea, most reminds the Englishman of his native land. There he finds the same undulating country, the same forms of cultivation, the same breeds of cattle as at home, with the hedges which the Angles introduced into England in distant ages. Similarly Bremen, rare in Germany as a town of single-family houses, approaches most nearly to the type of the English town.

The division of Upper and Lower Germany named above marks just as clear a distinction in language and dialects, as well as in habits, customs, and modes of thought, as exists between Scotsmen and English, or in England between north-countrymen and southerners. As to language, the German of Lower Germany speaks on the whole with a softer intonation, while the Upper German, together with a certain harshness, has a greater range of tone. It is a seeming paradox that while the north claims to be the present home of High German speech, it is also the home of Low German, or Plattdeutsch, a vernacular of which the stories of Fritz Reuter, the Mecklenburger, are the literary classics.

North Germany claims to be Old Germany, for the south was peopled by migration from the north. Of the many Germanic tribes of history only the liberty-loving Saxons, occupying the flat lands of the north-west between the Rhine and the Harz Mountains, and the hardy Frisians, who inhabit the coast land of Oldenburg and North-west Schleswig, with many of the islands in the North Sea, can be said to hold their original territories. The Franks, on the other hand, spread from the Lower Rhine to the Middle Rhine and the Main, while the Slavic east of Germany was settled by various tribes, chief among them the Saxons, Franks, and Thuringians. Physically, the Low Saxon represents the ancient German type, as characterised by blond hair, light skin, and blue eyes, features which occur less commonly the more south one goes, until the pronounced brunette

type of Swabia and Bavaria is reached Tall figures with long and narrow faces —the latter, too, typically Germanic— are characteristic of the north-west and the south-east, while in the south-west and also in the Slavic districts of the north east a shorter build and the broad type of face predominate

Some of the outstanding characteristics of the dominant tribes may be conveniently noted here The Low Saxon is a man of strong and independent character, somewhat heavy, reserved, not very approachable, never the first to make advances, and inclined to suspicion and distrust He has, however, all the old combativeness and strong sense of right, and these dispose him easily to be litigious His is not a bright and sanguine temperament, for the atmosphere of the lowland, with its large share of cloud and fog, encourages moodiness and taciturnity His essentially prosaic character, however, is redeemed by a rich, dry humour, and he is a man who can joke with utter immobility of features He is given to proverbs, embodying much rude mother wit, as for example, " Everything with measure, as the tailor said when he struck his wife dead with a yard stick " The Low Saxons have a strong practical sense,



PART OF THE DAILY ROUTINE OF THE BLACK FOREST HOUSEWIFE

Many a peasant wife and mother of a family takes it not at all amiss that she must spend the greater part of the day in hoeing, digging, or planting in the fields, and in South Germany, where nature is especially kind to her children, the conditions of life are much happier and more agreeable than those attending the rough-and-ready existence of the land workers in East Germany

Photo, C Ucker Knox



FILIGREE NIMBUS OF RUSTIC REFINEMENT

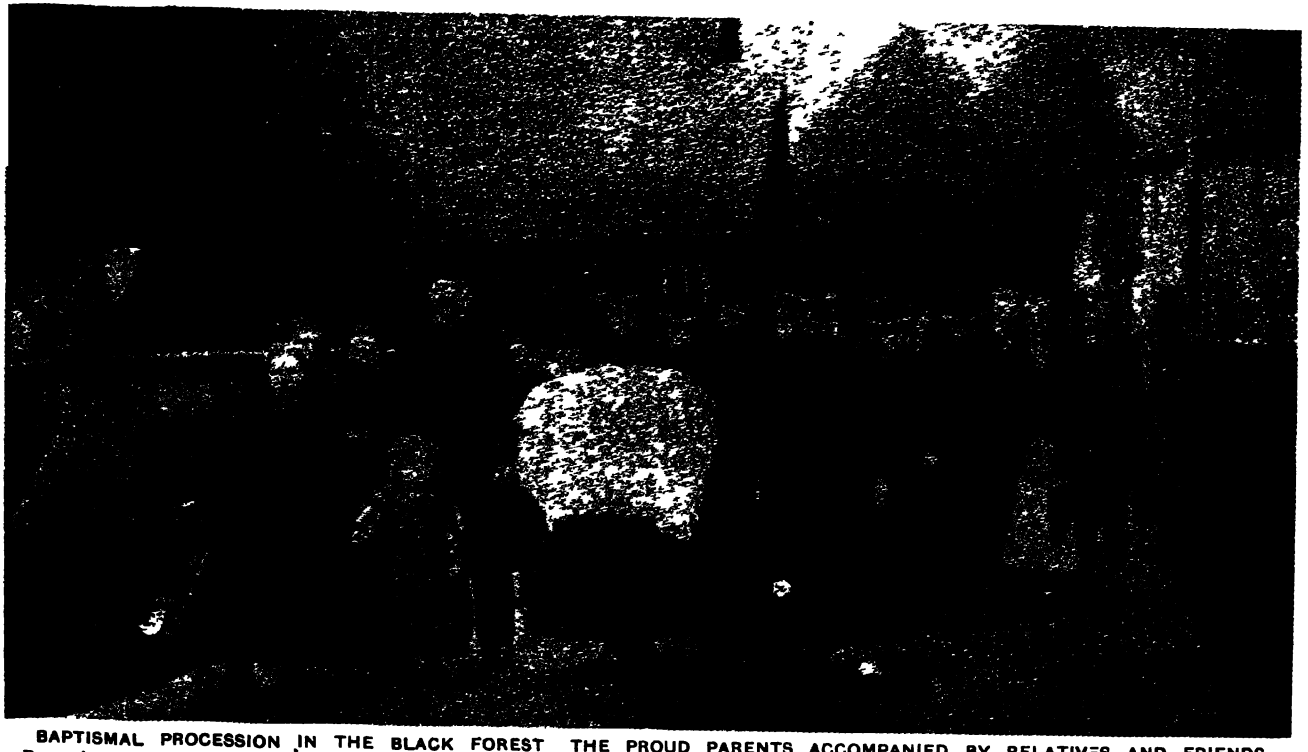
The diversity of headgear prevailing among the peasantry of the Black Forest, the Bavarian Highlands, and the Spree Forest, is even more pronounced than the variety of dress. In the Black Forest virtually every valley possesses distinctive fashions of its own, and this frail hat of delicate lace-work surmounting the fresh face of a village maiden is undeniably attractive



HOMELY BUT COMELY PEASANT PAIR OF THE BLACK FOREST

The German peasant woman is accustomed to agricultural work from childhood; energetic, sturdy, and robust, she makes a very fitting mate for the peasant proprietor. The costumes of this newly-wed pair from Schapbach are lacking in all ostentatious display, but the "schappel," or chaplet, composed of coloured glass balls and beads, is a never failing feature of the bridal attire.

Photo, Georg Haschal



BAPTISMAL PROCESSION IN THE BLACK FOREST THE PROUD PARENTS ACCOMPANIED BY RELATIVES AND FRIENDS

Personal taste in dress is an unnecessary quality in many a district of the Black Forest, where one style of costume and hat so far becomes law as to banish from the feminine mind all fastidious notions regarding fashions The desire to outshine a neighbour in richness or originality of dress finds no home in the heart of these women, one and all, rich and poor, adhere to the regulation attire, and wear it cheerfully and with pride on all occasions

Photo Georg Haeckel



MATERFAMILIAS OF MUNICH IN THE BOSOM OF HER FAMILY

When quite tiny tots German children are taught the elements of obedience, and so soon as they can walk, these small people—models of good behaviour—are admitted to many of the social gatherings of the grown ups The " Kinderstube " (children's room) is generally a delightful apartment, large and airy, and containing a wealth of enchanting nursery books and beautiful fantastic toys

and have produced many travellers and scientists, but their tastes do not specially lie in the direction of poetry and art

The Frisians are people of tough fibre, both physically and in character ; they are very conservative in their habits and institutions, keep apart from their neighbours, and are greatly given to intermarriage, so that there are whole villages of relations. They are not musical—an old saying runs, "Frisia non cantat"—nor are they a poetical people.

Keeping still to the north we must note the cleavage made by the Elbe, which separates the old Saxon land on the west from the Slavic territories peopled and civilized by Saxons and other tribes In this eastern region is the true home of the Prussians, the most virile of the modern German stocks, though of Slavic origin and allied to the Baltic-Lithuanian races.

Taking them collectively, the Prussians are a strong, gifted, and strenuous people. Without the imagination and vivacity of the Gaul, as represented by the people of the Rhineland, or the intellectuality and the fine instinct for culture which mark the Swabian, they are the master-minds of Germany in all that belongs to material civilization In everything that lends itself to system, and finds in system its most perfect expression, the Prussians excel. Pre-eminently their capacity and strength lie in practical affairs rather than in those of the mind and spirit, and herein they are as Romans to the Greeks of Wurttemberg in the south. Thus they have never excelled in political government, which has to do with men, but have brought municipal government, which is concerned with things, to a degree of efficiency hardly equalled elsewhere

Behind German enterprise and success in commerce and industry, in the organization of the powerful syndicates and trade federations, and in the great transport systems which have played so large a part in the industrialisation of Germany, are Prussian ideas and energy. Prussia has proved itself, indeed, the great driving force in the life of modern

Germany; whether without its influence Germany would have been something better it is impossible to say, but unquestionably she would have been something fundamentally different. For good or ill the States of the Republic are still yoked to this powerful leader, who, whatever his faults, never fails to pull his full weight, and where he goes they will be bound to follow.

The chief tribes of Central Germany are the Franks of the Middle Rhine and the Main region, and the Thuringians. The Franks are the most versatile, alert, and vivacious of all the German tribes They are poetical, romantic, with pronounced aesthetic leanings and artistic tastes. They are also remarkably affable and decidedly a "likeable" people, easy to get on with. The Thuringians are a good-humoured, lively, and fairly energetic people, sentimental and musical, polite to the stranger, and easily contented. They are somewhat lacking in self-reliance and staying power, and are open to outside influence, but they are very industrious.

To the south are the Alemanni or Swabians and the Bavarians. The former inhabit the upper reaches of the Rhine, Neckar, and Danube, and are represented by the States of Baden and Württemberg. Like the Slavs of the east, the dark Swabians, in whom is a strong Celtic strain, are a people of more pliable nature than either the Saxons or the Franks, but they surpass both in intellectual qualities.

The Bavarians inhabit portions of the Upper Rhine, Neckar, and Main



LOCAL COLOUR DANCING IN THE STREETS OF REICHENHALL

Bad Reichenhall, in the heart of the Bavarian salt region, is famous for its saline baths and ozonised air and is much resorted to by sufferers from lung trouble and rheumatism. Annually in July the anniversary of the opening of the pump-room and baths which have brought prosperity to the town is celebrated by a popular festival in which the peasantry appear in national costume

regions, the high plateau lying east of the Swabian Jura, and the northern parts of the Alpine chain rising from this plateau They are a people of strongly-marked individuality, though not as attractive as any of their neighbours They are shrewd, keen at a bargain, yet cautious to a degree that indisposes them to undertake great adventures readily

west, as imposed by the Treaty of Versailles, its area has been reduced by some 27,000 square miles, with about six and a half million inhabitants, and as a result of this curtailment and of the losses caused by the war its population is now estimated at about sixty millions

Until 1918 the Confederation consisted of twenty-five federated States



HISTORICAL HEADGEAR OF BAVARIAN BRIDES

These gay young couples from Effeltrich in Bavaria are resplendent in their nuptial finery The brides' costumes are rich in gold embroidery, and the headdress, which from olden times has formed the chief attraction of Bavarian bridal attire, is massed with beads and trinkets Even in modern times this costume is a costly one, and centuries ago it represented a fortune

always they have an eye to the main chance, and they act up to the motto, "Nothing for nothing" They are not without a certain capacity for affability, but they are slow to make friendships, and are very self-contained Two of their traits—among the rural classes in particular—are unchanging attachment to their Church and loyalty to the dynasty.

Before the Great War the German Empire—known as the German Realm since the deposition of the imperial house—had an area of 208,780 square miles and a population of about sixty-eight millions. By the re-arrangement of its frontiers in the east, north, and

of which four were kingdoms—Prussia, Saxony, Bavaria, and Wurttemberg—six grand duchies, five duchies, seven principalities, and three free cities. Alsace-Lorraine occupied a special position as an Imperial Territory, though in late years it had enjoyed in most matters the political status of a federal State In the revolution which followed the Great War all the Sovereigns, who, as Bismarck once said, in a fit of bad humour, "had lighted upon Germany like a swarm of bees," were deposed, where they did not abdicate and efface themselves voluntarily, republicanism everywhere took the place of monarchy, and while the confederation was



JUVENILE GREETINGS AT THE VILLAGE SPRING

Trim and neat in their quaint costumes the young girls of Sankt Georgien in the Black Forest are as careful of their deportment as they are of their personal appearance The high spirited rowdyism apparent in many peasant districts is almost unknown among these simple country folk, and young and old possess an old fashioned primness of manner outrivalled only by the sobriety of their dress

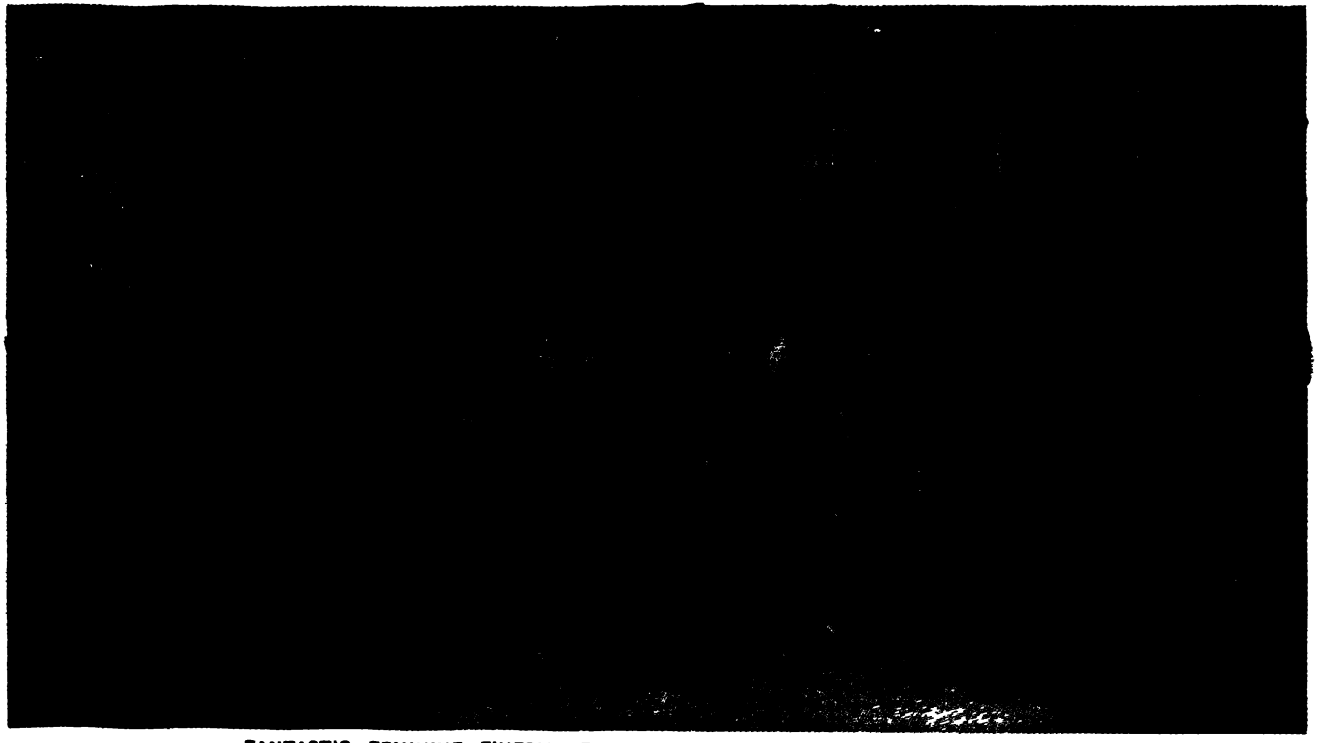
Photo, Georg Haeckel



TOIL-WORN WOMEN LAND WORKERS OF EAST PRUSSIA

In the country districts of East Prussia the conditions of life of the poor are far from congenial Women take a large share in outdoor labour and are often terribly overworked in the fields They follow the plough, thresh the corn, and do much work which in former times fell to the men Nevertheless, they are surprisingly contented with their lot and usually cheerful and good tempered

Photo Georg Haeckel



FANTASTIC FEMININE FINERY AT A MARRIAGE FEAST IN THE BLACK FOREST

Although the modern nuptial headdress might prove more becoming to these women of Villingen than the massive beaded "schappel," their taste in head millinery is still swayed by the traditional customs of a past era; and the modern suits of the men form a contrast to the gay raiment of the womenfolk. Through the decorated portal, bearing the greeting "Hearty Welcome," the guests will now pass to the reception, preparations for which have been going on for days beforehand

Photo, Georg Haeckl

preserved, it, too, was re-organized on a republican basis, with a constitution which in theory is probably the most democratic in the world, though its practical success and chances of permanence remain still to be proved.

Since then there have been further political readjustments in the form of inter-State amalgamations, affecting the petty duodecimo States of Central Germany, of which seven have combined under the name Thuringia, while one (Coburg) has been absorbed in Bavaria, with the result that the federal territories now number eighteen—viz, Anhalt, Baden, Bavaria, Brunswick, Bremen (Free City), Hamburg (Free City), Hesse, Lippe, Lübeck (Free City), Mecklenburg-Schwerin, Mecklenburg-Strelitz, Oldenburg, Prussia, Saxony, Schaumburg-Lippe, Thuringia, Waldeck, and Wurttemberg.

At the census of 1910 61.6 per cent. of the inhabitants belonged to the Protestant and 36.7 per cent. to the Roman Catholic faith, one per cent. being Jewish. The transference of Alsace-Lorraine and the Polish districts have altered this ratio in favour of the Protestants, who now form about 65 per cent. of the population.

It is a fact that, even now, half a century after the triumph of national unity, the particularist spirit is still strong, though taking less egoistic and obstructive forms than before. For it must not be forgotten that earlier than the political consciousness of the Germans as a unified nation, and appealing more strongly to popular sentiment, is their tribal consciousness. The German has two fatherlands and, in effect, two nationalities, and his attachment to Empire or Realm has none of the intimacy and tenderness, deeply-rooted in tribal instincts and traditions, which bind him, as Saxon, Bavarian, Swabian, and the rest, to his native State, which is his true homeland. The passionate love of the Germans for their "narrower fatherlands" is the motif of much of their beautiful lyrical and narrative poetry.



GRETCHEN OF THE BLACK FOREST

Dainty and demure is this young girl of Schapbach, in the Kinzig Valley, so trimly dressed in one of the multifarious costumes which the peasants of the Black Forest—no matter what their standing—loyally persist in wearing

Photo, Georg Haechel

Modern Germany may be dated conveniently from the war of 1870 and the great economic developments which immediately followed. The struggle, unlike the war with Austria four years



HAT STYLE FROM GUTACH, BLACK FOREST
The severity of her Puritanical garb is somewhat tempered by the quaint hat loaded with heavy pompons which are coloured bright red for the unmarried girl and sombre black when the wearer is to be a married woman
Photo, Georg Haeckel

before, saw all the German tribes' united, fighting together under one supreme military command for an inspiring end—the assertion once for all of a common German nationhood. The effect of the struggle, for Germany so successful, was to liberate a vast store of enthusiasm and energy.

Within two decades old Germany and its life had been revolutionised in all directions. Ancient cities and towns were extended and rebuilt on an ambitious scale, not always in the best taste. The passion for building and rebuilding, with the dispersal of the £200,000,000 of indemnity, gave an immense impetus to production and manufacture, and at a single bound Germany leaped into the front rank of industrial countries.

The close attention which had been given for the better part of a century to public education, and during later decades to scientific research and technical instruction, had yielded a rich harvest in the shape of a skilled army of technical directors, chemists, craftsmen, and artisans, who were now ready to man the factories and workshops which sprang up in the great centres of population and of natural resources. Germany's situation in the centre of the Continent, while it exposed her to special dangers, had the advantage that it made it easier for her people to throw out their energies in all directions by sea and land, and this they have done in increasing measure for half a century.

There is still, however, an Old Germany as well as this Germany of a now closed era of expansion and prosperity. The traveller, passing through the larger towns, is apt to regard the country as painfully new. Nevertheless, a fairer land, perpetuating the traditions and spirit of forgotten centuries, will meet his view if he but take the pains to seek it. It may be seen at its best in such survivals of medieval life as Hildesheim, Brunswick, Lübeck, Nuremberg, Goslar, Marienburg, Wismar, and Ulm, and in architectural memorials lingering in odd corners of the " old towns " of cities and towns which have taken a new life—in Hamburg, Bremen, Frankfort-on-Main, and Breslau, for example. Old Germany may be seen also in many a small, slow-going market town of the

centre and the south, lying off the track of modern progress, in quiet villages hidden away in the valleys of the Rhine and of Bavaria, and still untouched by the hand of the improver, in the moat-surrounded manor-houses of Westphalia, and nowhere more than in the picturesque peasant settlements of Thuringia, Bavaria, Baden and Württemberg, where life pursues its even course to-day just as three centuries ago, before the Thirty Years War desolated the German lands and arrested the advance of civilization for generations.

What interests men most to-day, however, is the Germany that specially counts in the world's life, its work and employments and the character of



DEFT ARTISTRY LENDS GRACE TO SIMPLE TASKS

In her pretty peasant costume, leisurely methods of work, and general air of contentment, this country girl is an embodiment of rural Bavaria, wherein her lot is cast—a fair region of the old Germany of medieval times. To her prosaic occupation of cutting turnip radishes she imparts the graceful art that helps to sweeten all the toils of human life

Photo, Georg Hoschel



SCENE IN THE REICHSTAG DURING THE CELEBRATION OF THE THIRD ANNIVERSARY OF THE GERMAN REPUBLIC

In August, 1919, the Constitution of the German Republic was established at the Weimar National Assembly and the photograph reproduced above shows the celebration of the third anniversary of the Republic in progress in the Parliament House, Berlin. Handsomely, though not extravagantly decorated the Reichstag presented a striking scene, the devices emblematic of the imperial regime were absent from their places over the doorways where now a great eagle towers above the Republican slogan, Unity, Justice and Liberty.

its people. Before she became an industrial country Germany was a land of triumphant agriculture, able to produce all the corn needed to feed her people, with a little over for her neighbours. Agriculture in its many forms is still the mainstay of national prosperity, though no longer the main pursuit of the population, as of old, though over half of the population (51.2 per cent. in 1910) lives in rural townlets (2,000 to 5,000 inhabitants) and rural communes (under 2,000 inhabitants). Before the Great War some thirty-five million acres were under grain of all kinds, but the cessions of territory have greatly reduced the extent and production of the national granary, and Germany will need to import far more than the old proportion of one-fourth or one-fifth of her food corn.

To the crops of grain must be added the rich produce of the vineyards of the valleys of the Rhine (Prussia and Baden), Moselle, Saar, Lahn, and Ahr (Prussia), Neckar (Baden and Württemberg), and Main (Hesse and Bavaria), and other parts of the country, with fruit trees numbered by the hundred million. Characteristic of Central and South Germany is the custom of planting fruit trees—chiefly apple, plum, and cherry—along the highways and byways. The local treasuries benefit by this characteristic device for making the most of the land. The usual plan is to farm the fruit trees yearly to the highest bidder.



WHERE THE "VOX POPULI" OF GERMANY FINDS READY AUDIENCE

On the occasion of the celebration of the third anniversary of the Republic a vast throng gathered before the Reichstag in Berlin, the stately building erected "To the German people," where President Ebert and the members had assembled. The members are elected for four years by universal, equal, direct, and secret votes of male and female voters, on the proportional system

Germany is still the home of a large and thriving independent peasantry and a country which offers good prospects to small owners and cultivators. In 1907 her 78½ million acres of agriculturally employed land were divided into no fewer than five and three-quarter million holdings. It is not implied that large proprietors are rare, or are seriously threatened with extinction. The large estate is localised, however, and small



YOUNG GERMANIA PASSES BY DURING A CHURCH FESTIVAL IN BERLIN

These small folk are evidently no more averse to the publicity afforded by the camera than their sisters of other lands. The smiling throng, flower crowned and tricked out in their best, make an attractive picture as they patter obediently over the rough cobbles. Those who wear them are evidently pleased with the effect of their white boots, and each is conscious of looking bright and happy in a pretty frock. The tiny ones who bring up the rear are enlivening the dull stones with posies scattered from their be-ribboned baskets. In Germany the charm added to ceremonial occasions by the presence of children is fully realised



PRESIDENTIAL INSPECTION OF A COMPANY OF WAR VETERANS ON THE ANNIVERSARY OF THE REPUBLIC

Herr Friedrich Ebert, President of the new Germany, making, on the third anniversary of the Republic's inception, a round of inspection of a special company. Hat in hand, and followed by a civilian official in frock coat and also bare-headed, he closely scans the silent ranks, drawn up so stiffly upon their hard-paved parade ground. In the background the crowd congregated under the trees, above which the State banner droops and clings to its tall flag-staff, surveys with acute interest the representatives of civil administration and military authority inspecting these picked men of the Republic



BERLIN AT ITS BUSIEST AND BEST. UNTER DEN LINDEN AND THE LEIPZIGERSTRASSE

In the spacious avenue, Unter den Linden, which runs from the Brandenburg Gate eastward to the monument of Frederick the Great, Berlin possesses perhaps the finest modern thoroughfare of any European capital city. Nearly two-thirds of a mile in length, 195 feet wide, and planted with rows of lime trees, it is a glorious boulevard with its most animated point here where it crosses the busy Friedrichstrasse To the south of Unter den Linden and parallel with it runs the Leipzigerstrasse, shown here on the right

Photos, Donald McLeish

and medium holdings are the rule in most parts of the country

The most backward agrarian districts occur in the Mecklenburgs and the east of Prussia, the homes of the great "latifundia These unwieldy estates are an impediment in the way of scientific agriculture and a drag upon social progress; they are not managed on rational principles, and they have prevented the creation of intelligent, healthy, and independent peasant communities, such as are found elsewhere. Far happier is the state of things which prevails in Westphalia, at the other end of the country, where even the farm labourer has a piece of land which he rents from his employer. Over a hundred years have passed since serfdom was abolished in Prussia, yet the retarding influence of feudalism still survives It is a fact which carries its own condemnation of the economic and political pressure which has so long rested on the rural east of Prussia that great poverty and a relatively low standard of morality characterise that region. A large part of Germany is given up to forest, partly of natural growth, but all systematically and commercially managed. The area under forest of all kinds—predominantly coniferous—exceeded in 1913 thirty-five and a half million acres, of which about one-third was held and worked by the States, one-fifth by municipal and other public bodies, and some 45 per cent. was in private hands. The State forestry



HUMAN ACTIVITY HUMS IN THE PULSING HEART OF BERLIN

At the west end of the Leipzigerstrasse, one of Berlin's chief arteries of traffic, lies the square known as the Potsdamerplatz Several palatial modern buildings look down upon this busy centre of life and movement, where the din of passing vehicles is seldom hushed, and the electric cars—the chief mode of transport for the Berliner, communication by which is so splendidly organized—glide over its spacious surface in ceaseless procession

Photo, Donald McLeish

service is an important department of the Civil Service, and admission to it entails severe specialised study and practical training.

In Germany the rivers and streams are harnessed, to a degree only equalled in Switzerland, not merely for the use of water-run mills and workshops of all kinds, such as are found in abundance in the forest districts, but for the generation of electrical current. Hence it is a common thing to find the villages and hamlets of a whole countryside, remote from towns, well and cheaply lighted by electricity. Domestic employment in what are called the "house" and "home" industries, affords a livelihood to many thousands of people of both sexes and all ages in the hilly regions and outlying rural districts of Saxony, Silesia, Thuringia, Baden and Württemberg (the Black Forest), and Bavaria.

While agriculture thus occupies so important a position in Germany's economic and social life, more and more during the past forty years attention has been directed to industry. The occupation census of 1907 showed that while since 1882 the proportion of the occupied population engaged in agriculture and forestry decreased from 43·4 to 32·7 per cent., the proportion engaged in industry increased during that period from 33.7 to 37·2 per cent., and the proportion engaged in trade and transport from 8.3 to 11.6 per cent. The greatest displacement occurred in Prussia, the least in Württemberg.



AT WORK IN A GERMAN GLASS FACTORY

Germany has long been eminent for the manufacture of optical glass. To successful experiments in the famous Jena glassworks are due many of the methods in general use for the production of this delicate and most valuable material

Photo, Transocean

The chief seats of industry are the Prussian provinces of Rhineland and Westphalia and Saxony, where the greatest agglomerations of population are found, the rate of density in Saxony in 1919 being 805 to the square mile, comparing with 318 for the whole country, but with 94 for Mecklenburg-Strelitz and 130 for Mecklenburg-Schwerin. The great iron and steel industries are located in the Westphalian Rhineland and Upper Silesia, but the engineering, electrical, and allied industries dependent upon them are carried on in a large number of other centres in Prussia, Saxony, Baden, Württemberg and Bavaria. There are large shipbuilding yards on the North and Baltic Seas, particularly at Hamburg,

Bremen, Stettin, and Elbing. The chemical and dye industry, favoured by the possession of abundant raw materials, by long scientific research, and the capacity and will to put the results of this research to practical use, has grown to remarkable proportions. Its principal seats are several towns on the Rhine, Frankfort, and Berlin. The cotton industry is carried on in Saxony, Silesia, the Rhineland, and other parts of Prussia, the woollen industry in the Rhineland, and the worsted goods industry in Silesia and around Berlin; linen is manufactured in Silesia and parts of Westphalia; Saxony is the chief centre of the hosiery and lace manufactures, and Crefeld is the seat of the silk industry. Other important industries are the glass and porcelain, clock and watch, paper and paper-pulp, and small arms industries. Before the Great War about four-fifths of Germany's manufactures were consumed by the home market.



SCIENCE WORKING FOR HUMANITY

German scientists have long been to the fore in investigating the causes of diseases that still baffle prevention and cure. These men are working in the laboratory of the Institute for Cancer Research in Berlin

That the characteristics and the institutions of a people are in large measure the outcome of its history is a truism, but in the case of Germany the relation between the two has points of special interest. It is exemplified in a marked manner, for example, by some of the outstanding personal and domestic qualities of the German. To the former belong industry and efficiency. Before it achieved political unity in 1871 the German nation had to pass through a long and severe discipline. For centuries its history was a continuous record of tribal faction within, of war, and of oppression at the hands of foreign aggressors. Time after time its lands were invaded and laid desolate. The Thirty Years War, from 1618 to 1648, left a large part of the country a desert, and its population impoverished and ruined. No sooner had it recovered than there came the struggles which were forced upon the German rulers and tribes by Napoleon, culminating in the heroic War of Emancipation.

The national unity movement which followed developed under the jealous eyes of countries whose interest and policy it was to keep the German States apart, and three wars were fought before the Empire was re-established under the Hohenzollerns. Out of such searching ordeals as these nations must emerge either stronger or weaker, and the Germans emerged stronger. Since,



COMMERCIAL ACTIVITY OVER-BRIMMING IN LEIPZIG

Leipzig's great fairs have been important since the fifteenth century The Jubilate fair last from the first Monday in March until the following Saturday week and the Michaelmas fair begins on the last Sunday in August and continues for three weeks During these periods the town is packed with German salesmen and with commercial visitors from all parts of the world, the activity in the Peterstrasse being particularly brisk

however, they had to fight for existence they became of necessity a military nation and to such a people efficiency becomes instinctive

Nature, too, has not been unduly lavish in her gifts to this country, in which over a large area agriculture has to battle with an austere climate, with short summers and severe winters, while its mineral resources are limited and very unequally distributed While in the north and north east there are



vast expanses of sandy land, which only with the greatest difficulty can be made to yield food for man and beast, stretching through Central Germany from the south-east to the north-west is the great chain of mountains and highland which has been mentioned, and here likewise the struggle with nature is a ceaseless grind.

Even in the centres where great industries have been planted, serious obstacles have had to be overcome. The most highly-developed and successful of these is the iron and steel industry, yet it has had to contend with the disadvantage of inadequate supplies of native ore, for the most part of an inferior quality, and the fact that much of the necessary fuel lies at a distance from the furnaces and manufacturing plant. These and



LEIPZIG'S GREAT ADVERTISEMENT PARADE

Originally actual markets, Leipzig's fairs are now meetings for the exhibition of samples of German products. The sample weeks open with a parade from the Peterstrasse to the City Market Hall of cars and devices advertising German industries



YOUTHFUL ADHERENTS OF KING CARNIVAL KEEP OLD CUSTOMS ALIVE IN BRANDENBURG

Although North Germans generally take little part in the festivals common in other Continental countries before the beginning of Lent, yet carnival is observed with much jollification in Prussia. These young Brandenburgers are "going the rounds" from house to house, brandishing branches of birch and carrying stacks of buns fashioned in a particular shape which they exchange for gifts of money or apples. Some of the German customs may have a pagan origin, the little wheel-shaped cakes perhaps representing the sun and the branches of young birch the renewal of the fruitfulness of the earth as spring approaches



HAPPY CHILDHOOD SECURE IN MOTHER-LOVE

Time was when the German "Hausfrau" could concern herself only with the four proverbial "K's"—Kinder, Küche, Kleider, Kirche (Children, Kitchen, Clothes, Church)—but her position has considerably changed in recent years. She now often shares the intellectual or business interests of her husband; but her devotion to her home remains unaltered, and German children, the centre of their mother's affection, have a wonderfully happy childhood

Photo, Florence Farmborough

other difficulties have called forth in a high degree the virtues of industry, courage, application, inventiveness, and enterprise, without which Germany might have remained one of the poorest of Continental countries instead of one of the most highly developed.

It is the same with the domestic characteristics which have given to German home life in all ages its high reputation—orderliness, thrift, frugality, and cohesion. Exposed to the harsh but stimulating regimen of poverty, the Germans were compelled to be provident, and to master the art of making a little go a long way. Still, as in the time of Tacitus, the standard of family life in Germany is a high one. There, as elsewhere, the Great War has led to a certain weakening of household ties, and of parental control and discipline, yet in the homes of no country is life on the whole more healthy, in none are order and cleanliness more cultivated; and when it has been said that there are probably no better cared-for children in the world than those of the German working classes, let it be added that in no country is greater respect paid to the fifth commandment. All these things, likewise, make for and mean efficiency in national life. The German

super-housewife is supposed to be found in Württemberg, where the instinct of cleanliness is so marked that it is jokingly said that the very milestones are washed every Saturday.

One of the few beneficent effects of the past political division of Germany has been the existence of so many courts and capitals, each of which has served in greater or less measure as a focus of culture and progress. With all their shortcomings and their disposition to pomposity, which was never shown so ridiculously as when they weakly aped the Grand Monarque and aspired to turn each of their "residences" into a little Paris or Versailles, many of these princes have nevertheless played an important part in the intellectual life and development of Germany. Potsdam, in the time of Frederick the Great; Weimar, in the time of Karl August; and Munich, in the time of King Maximilian, represented this side of court life at its best. But these courts and those of Stuttgart, Dresden, Karlsruhe, Brunswick, and many of the smaller capitals, have at all times been centres of light and leading, radiating the refining influences of art and letters, music and the drama, throughout the States of whose life and welfare they were the natural guardians.

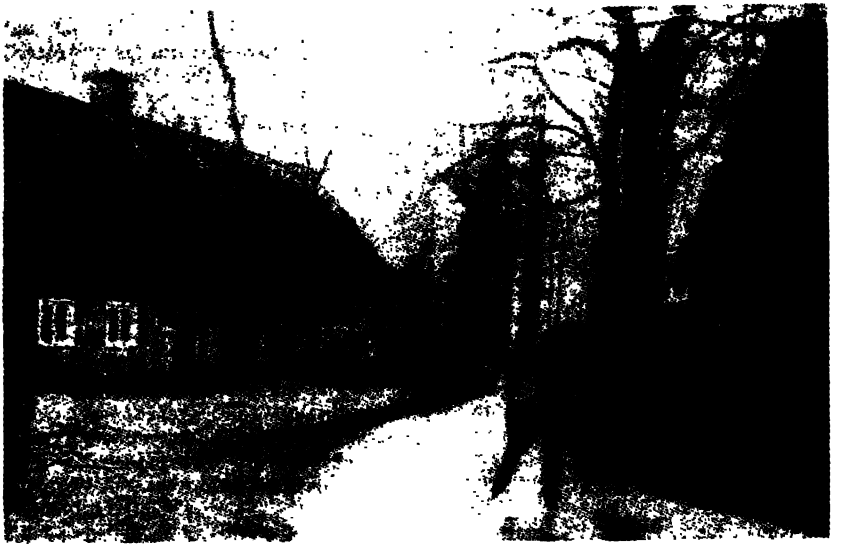
The independent courts and governments of the scores of States of Old Germany unquestionably created and maintained within these territories a higher general level of culture than would have been possible had the functions of government been exercised from a distant metropolis, whether Vienna or Berlin It is also due to the spirit of particularism which the old State order has preserved that the over-centralization of government from which France suffers has been kept in check; that powerful stimuli to progress in the arts and sciences, the crafts and industries, have been operative in a multitude of different places; that many experimental centres have existed at which new theories in political and civil government could be tested and, if approved, applied; and that local



WENDISH WOMEN ON THE ROAD TO CHURCH

Wendish women are strict conservatives in regard to dress, and many a German lady of high degree has made the journey to the beautiful Spreewald for the sole purpose of seeing her humbler sisters in their delightful old fashioned costumes. On their marriage, Wendish girls generally possess a large stock of clothes, for they like to have many changes for every special occasion

Photo, Georg Haeckel



PLEASURE COMBINED WITH BUSINESS IN THE SPREEWALD

Every German can skate, the cold dry winters of northern Germany especially providing constant practice. This Wendish peasant is skating to market on the frozen roads in the Spreewald, a marshy district about fifty miles south-east of Berlin, so covered with a network of tributaries of the Spree that some of the villages are only accessible by water in summer, and over the ice in winter



SKATING AND SLEIGHING TO THE ICY VAULTS OF DEATH

To people unfamiliar with the conditions in the Spreewald a scene like this may appear grotesque — top-hatted mourners on skates drawing a sledge containing a flower-decked coffin, and the mourners skating mournfully behind. For the Wendish peasants themselves, however, skates are an integral part of winter footwear, and skating and sleighing are the only means of locomotion and transport

peculiarities in institutions and customs have been protected, and much that was good in the life and thought of old Germany has been preserved.

Certain political and social evils have, nevertheless, resulted from this particularism and the past exaggerated personal power of the Sovereigns. One of the former is the fact that Germany is a land of officials. From birth to death the German citizen is subjected to the well-meaning but often irritating attentions of an endless succession of bureaucrats of all degrees of importance and importunity, and he is allowed to do little himself which the State is able to do for him, though it may do it less well and wisely.

Bureaucracy Strangles Individuality

A mechanical efficiency in administration, for what it is worth, may be claimed for this drastic system of regimentation, but personal liberty is unduly restricted thereby, individuality and spontaneity are repressed, public spirit and private enterprise are discouraged, and the disposition which it creates to look to and depend on the "powers that be" in every situation of life does not make for the highest and strongest type of citizenship.

On the social side it is largely due to the multiplicity of courts, with their crowds of sycophants and hangers-on, that the system of titles and decorations has been developed to so ludicrous an extent in Germany. The higher branches of the nobility represent real distinction, and are not to be confounded with the futile "noblesse" which vaunts itself in several more easterly European countries; and even the first step of the ladder of ennoblement, as connoted by the prefix von (represented by the French de), carries equal value in all the States.

Absurdities in Titles and Etiquette

It is chiefly in official and professional titles that abuse exists. Of these titles there is literally no end, and the observance of the recognized code of etiquette in relation to them, whether in verbal or epistolary intercourse, is a matter of solemn duty. The peculiar characteristic of Bavaria (as of Austria) in this respect is the abundance of its "councillors" (Raethe). The "councillor" of one sort or another, however, is common in every German State, and it is a social misdemeanour of the worst kind to omit to use this or any other title, wherever due. Sensible people hoped that the apparent triumph of democratic ideas, as evidenced by the institution of a Realm of Republics, would prove the death knell of these titular absurdities. Far from that having been the case, it is a common lament that the craze for titular distinctions has increased, and even spread to the servants' hall of the bureaucracy.

Reference has been made to certain distinguishing characteristics of the leading tribes, and it remains to speak more particularly of traits which are in some degree common to Germans in the mass. Every nation has temperamental qualities peculiar to itself—the product of all the various factors which have contributed to make up its civilization—race, climate, history, the pacific or violent course of its development as a community, social conditions, and the like. The German is often summarily spoken of as stolid and phlegmatic. So also is the Englishman. In each case only half the truth, or less, is told, for much of the stolidity and phlegm on both sides is only apparent and superficial.

Sterling Merits of the German

The average German, far from being stolid and cold, is singularly exuberant, and is pre-eminently a creature of feeling and impulse, though these traits are naturally found in various degrees in different tribes. Except in the west, however, he has little of the nervous sensitiveness of the French, and he may in general be described as a masculine character, in contrast to the essentially feminine characters of the races lying west and east of his country.

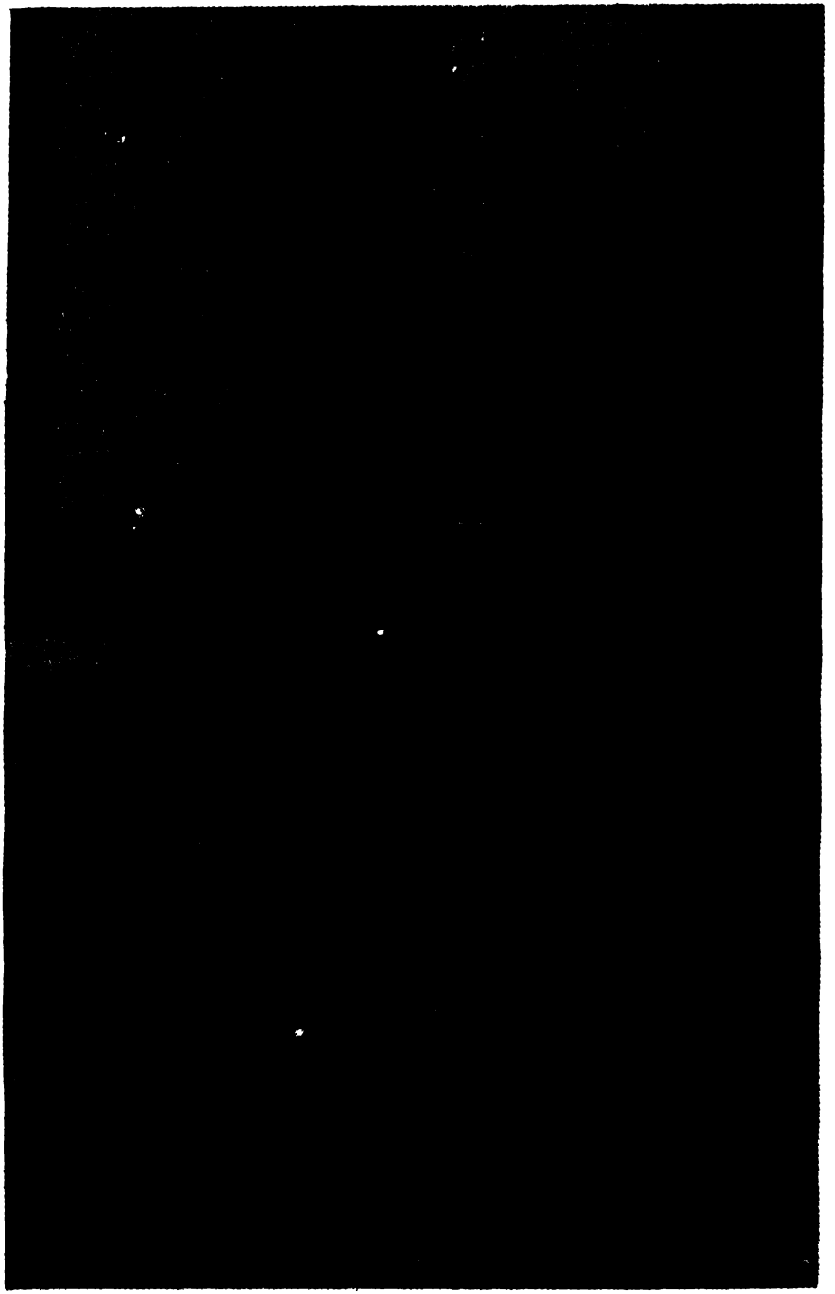
Every traveller judges as he sees, often judging wrongly, however, if he fails to see sufficiently and is lacking in sympathy. I would, at risk of

GERMANY: New Scenes & Old Costumes



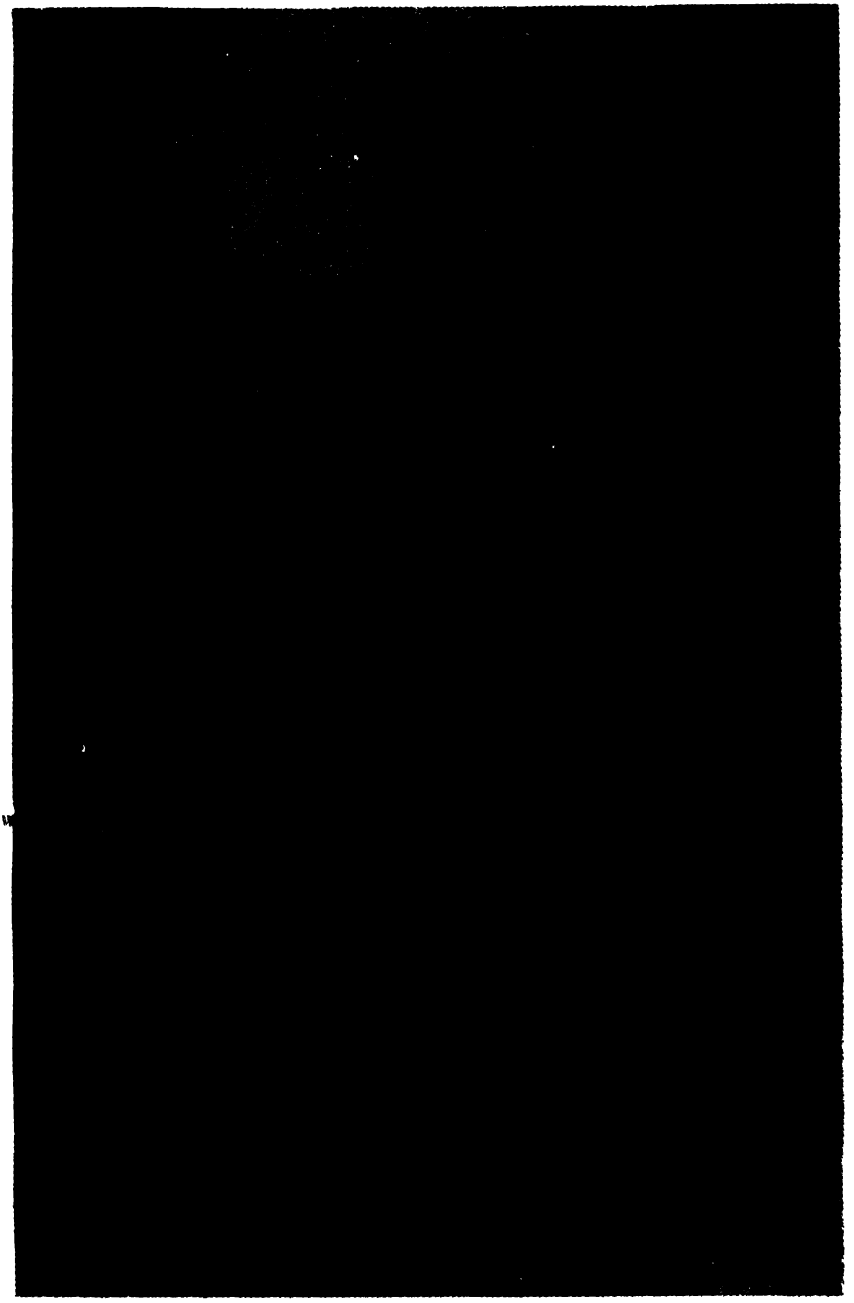
Despite their loyalty to traditional costume the Wendish girls of the Spreewald do not despise the conveniences of modern mechanism

Photo, Georg Haeckel



Beyond the busy market-place looms the Cathedral of Worms, the ancient town where Luther made the vigorous defence of his doctrines

Photo, Donald McLeish



The lofty dome of Berlin's new Cathedral dominates the Lustgarten, a quiet retreat where the leisured Teuton spends many happy hours

Photo, Donald McLeish



Away among the hills in the Bavarian Highlands, costly medieval costumes are still in vogue with the peasantry of the olden school

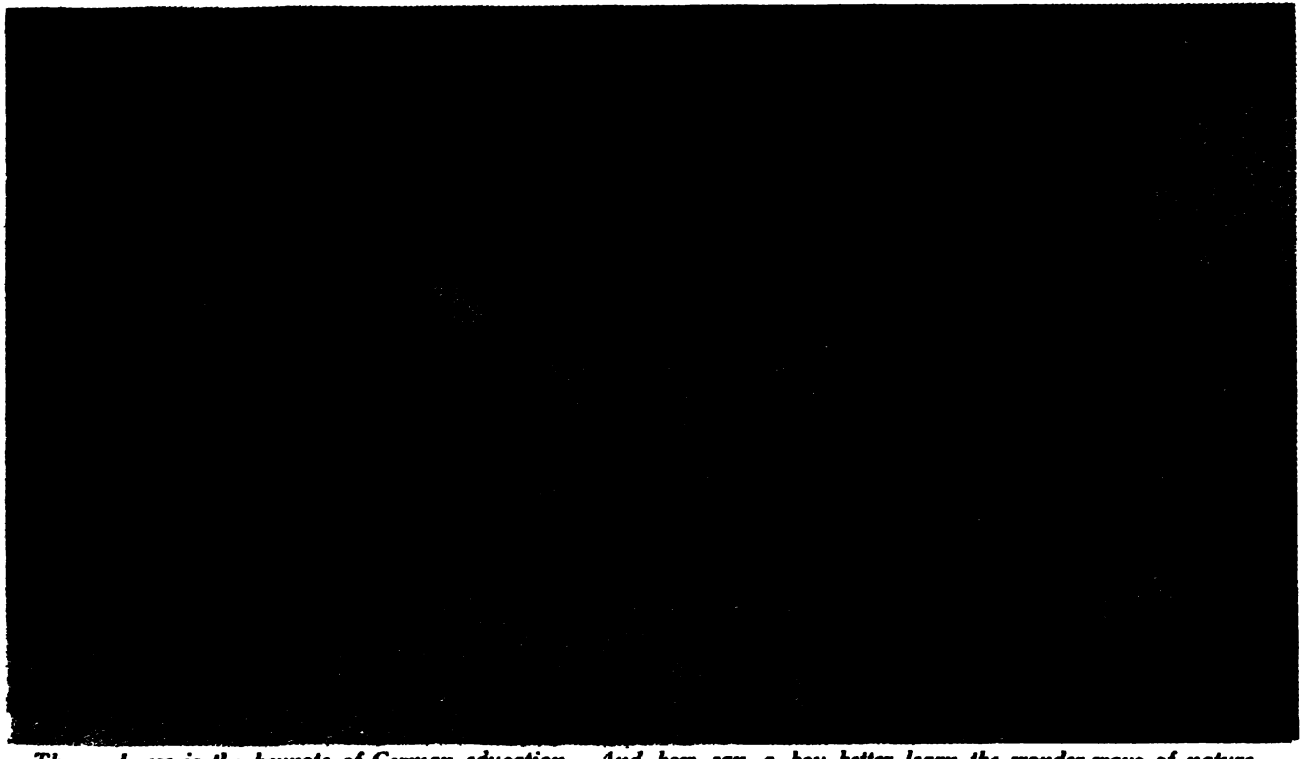


Simplicity stamps the Sabbath dress of the rural folk near Stuttgart with an attractiveness unequalled among other Wurttemberg peasants

Photo Isdell & Herbert



Many sickly children have been restored to health in the forest glades of Charlottenburg, where in the pure air they play much and learn a little—English lessons forming part of the school curriculum



Thoroughness is the keynote of German education. And how can a boy better learn the wonder-ways of nature than by studying each aspect in her own garden, under shady bough and beside glancing stream?



Sankt Georgien boasts divers styles of headgear, but none so proudly worn as the rich bridal "schappel" of myriad-coloured glass balls

Photo, Georg Hankel

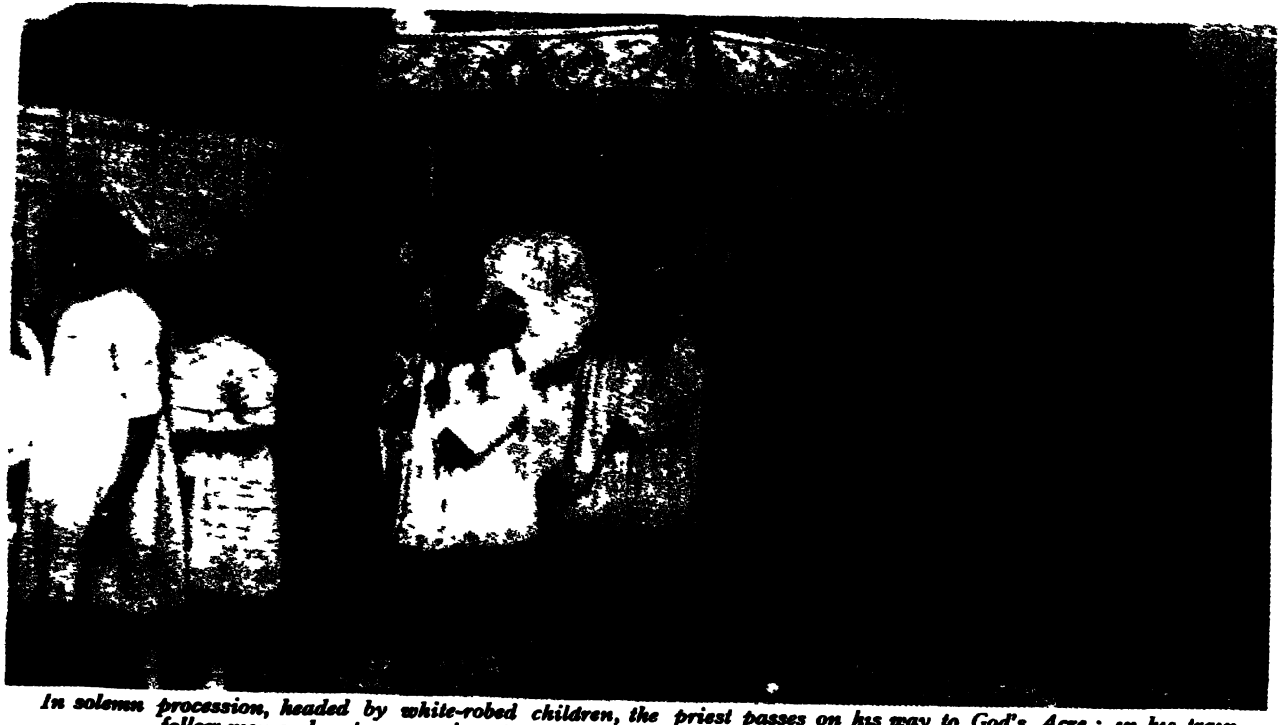


Overmuch befrilled and beflowered, this maiden will be nothing loath to discard the heavy brocaded veneer of Bückeburg bridal attire

Photo, Georg Haeckel



The costumes of Bavaria are as diversified as the wild flowers that abound in its meadows, and the variegated finery of these women of the Nördlingen district, seen in colour, is strikingly picturesque



In solemn procession, headed by white-robed children, the priest passes on his way to God's Acre; in his train follow men and matrons anxious to pay reverence to a departed brother of the Church of Rome



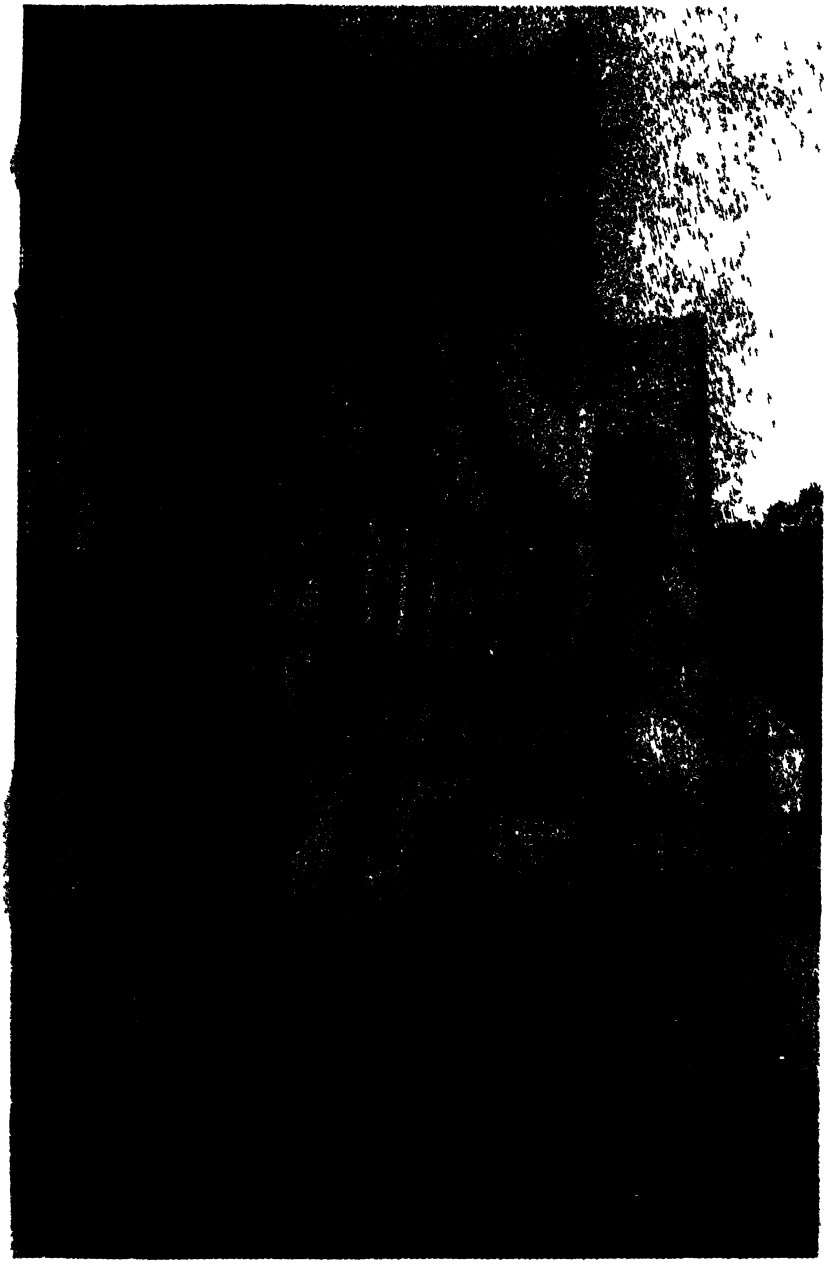
Useful, if not ornamental, is the gift of this Bavarian bride's father: emblematic of the domestic felicity to attend her wedded life

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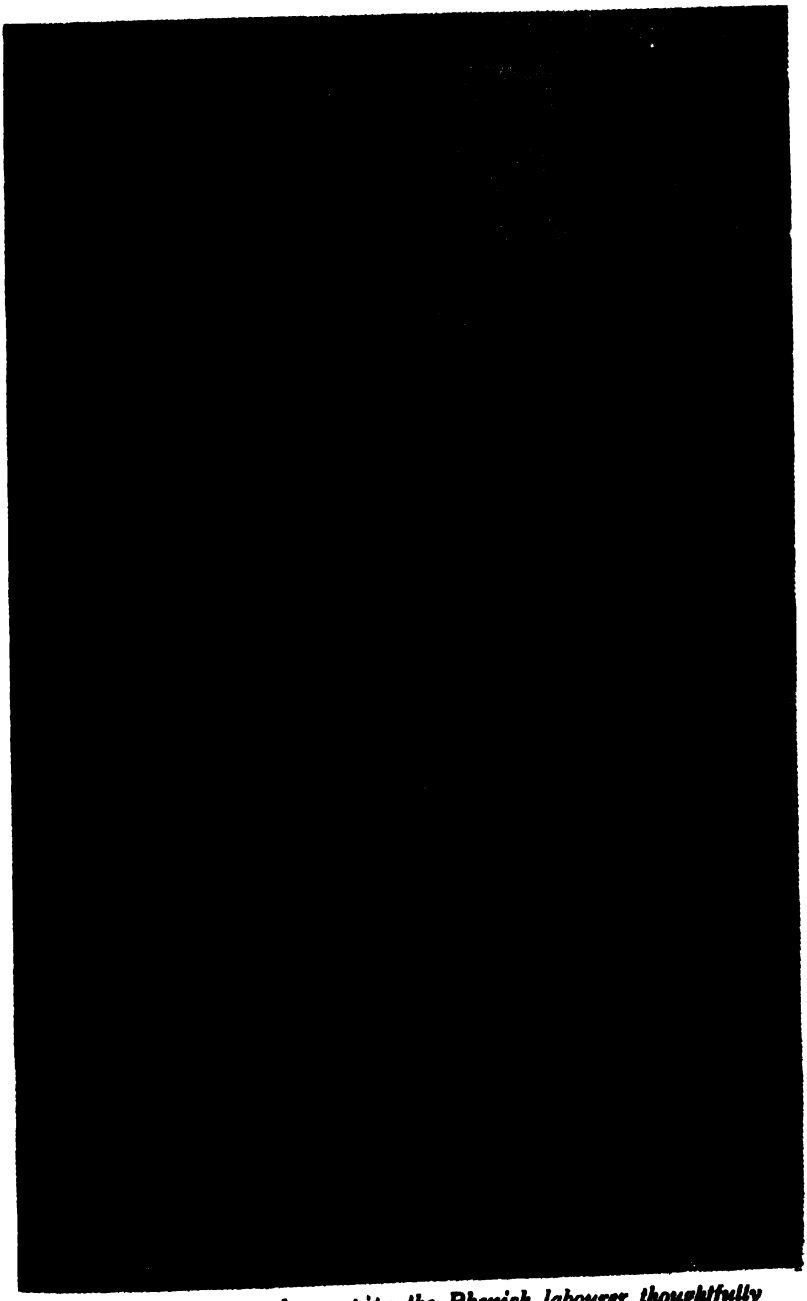
Straw-plaiting was once a means of livelihood in the Black Forest, now the Sankt Georgien girls plait more for pleasure than necessity

Photo, Georg Haschul



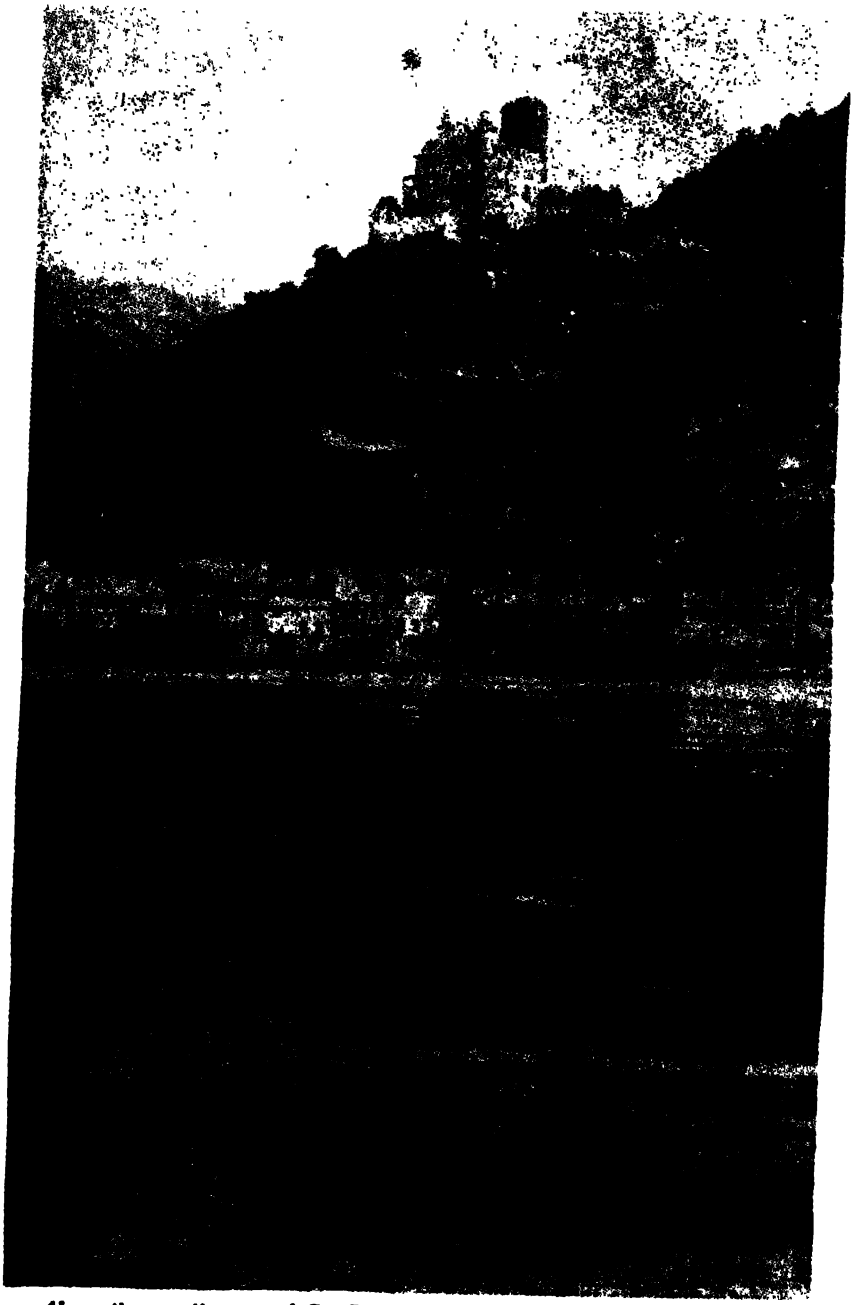
Youth is rife in this ancient, time-worn village of the Rhine, where the gay laughter of childhood is never hushed save at nightfall

Photo, Donald McLeish



Puffing at his meerschaum pipe the Rhenish labourer thoughtfully scans a poster that calls on his folk to support the Rhine Republic

Photo, Donald McLeish



Above the small town of St. Goarshausen a "castle crag," imposing in its scenic majesty, "frowns o'er the wide and winding Rhine"

Photo, Donald McLeish

contradiction, call Germans in the mass —I have in mind, of course, the male part of them, for the female part would deserve a more discriminating characterisation—a bluff but hearty and kindly people. That as a nation they positively excel in the arts and "finesse" of social life need not be pretended, but all sorts of gifts and graces go to the making of an urbane and attractive character, and when you get to know them, the Germans invariably impress you by a sterling geniality for which no amount of superficial polish can be a substitute. For the most part they are distinctly sociable, hospitable, and generous, ready to help the stranger, and to entertain and give pleasure to their friends, though among them, as among other peoples, there often exists a tendency to mistake for generosity what is mere thoughtless prodigality.

Passion for Music and the Drama

The Germans are distinctly a pleasure-loving people, that description being understood in the best sense. The dreary doctrine that "man was made to mourn" finds little acceptance in their country. Music and the drama are their passions, and there is hardly a small town anywhere which is without its musical society or circle for the practical study of oratorio and other high-class music and the organization of concerts. It is creditable to the public spirit of the larger towns that generous municipal expenditure is bestowed upon theatres and concert-halls, as well as picture galleries and museums.

Most towns of any consequence not only own theatres, but run them, even at great cost, and it is indisputable that a higher level of dramatic taste is shown in a German town of the second or third rank than in the English metropolis, a fact which attests the serious place attached to the drama in Germany as a means not merely of recreation but of culture; while it is a notorious fact that Shakespeare, and even several modern English playwriters of repute, are oftener staged in Germany than in their native country. In the cultivation and satisfaction of the social side of life the public house of entertainment—be it hotel, or restaurant, inn, or coffee-house takes a prominent part. This institution occupies in Germany a higher status than in England, and fulfils wider functions

Social Function of the "Gasthof"

It is respectable and proper to go to a German hotel or restaurant at any time of the day or evening, not merely because the place itself is respectable and proper, but because it has a distinct social side, and because the idea of associating it with mere purposeless drinking and treating does not occur to the frequenters. In country towns and villages the little inn or "Gasthof" (guest-house) is the centre of social and public life, where parson and squire, doctor and lawyer, official and farmer, meet to eat and chat at the end of the day, sometimes in company with their womenfolk, or some of them.

In old-fashioned circles a meal is begun with a reciprocal "May the meal ("Mahlzeit") do you good!" and ended with a "May the meal be blessed!" though elsewhere the double invocation is nowadays usually reduced to a chorus of perfunctory and slovenly "Mahlzeits!" as the guests rise from the table. There is much intemperance in Germany, less, however, the result of beer and wine than of brandy drinking, but the bad reputation given to the Germans in this respect by Tacitus is no longer deserved.

General Talent for Oratory

The Germans are born orators, though as little prone to rhetorical rhapsodies as the English. They are excellent public speakers, and a strenuous politician regards it as all in the day's work to bore parliament with a six-hours' speech. The clergy would as soon think of reading sermons as of preaching without gowns; and while there are university professors who use manuscript the majority lecture extemporaneously, not always with the assistance of notes. Long ago I knew one who began his morning lecture before he had hung his hat upon the wall, and



ART STUDENTS BUSY IN THE SCHOOL OF NATURE

Seriously as children take their education in Germany, they can find pleasure in it, too, when the modern methods of teaching there in vogue can take a whole class out into nature's pleasant places Here a lesson in drawing from nature is shown in progress, the subject a lovely mere in the grounds of a stately mansion the art master obviously as interested in the task as the boys themselves



SCHOOLBOYS WORKING AT THEIR DRAWING LESSON

German boys are usually steady and conscientious workers, although not often particularly brilliant The class seen above are drawing a sewing machine which is placed on one of the desks in view of all Various parts of the mechanism have been drawn on the blackboard in the background. Many of the boys have their hair cropped close in true German fashion

Photo, Photothek, Berlin



WHERE DELICATE CHILDHOOD IS NURTURED IN MIND AND BODY — In the pine forests of Charlottenburg a forest school or Waldschule, has been established which provides education for boys and girls of delicate constitution chosen from the elementary schools of Charlottenburg Many children, living in poor, cramped houses, are eager to spend the summer days in these beautiful surroundings - where they receive sound moral and physical training



OPEN-AIR INSTRUCTION IN THE CHARLOTTENBURG FOREST SCHOOL When the weather proves unkind the lessons take place under big shelters From late spring to early autumn the young scholars go daily to the Waldschule, but lessons are not always de rigueur, the greater part of each day is passed in happy play on the sandy soil, and the more sickly children spend many hours resting on reclining chairs breathing in new vigour from the pure forest air



HEARTY APPETITES ENGENDERED BY LIFE IN THE OPEN AIR

In their bivouac under the trees of a public park these little Berliners are enjoying their midday meal. A holiday in the open gives them a greater appetite than usual, and meal-times are always awaited eagerly. The two flags standing at the entrance to one of the shelters show the tricolour of the new German Republic



AFTER-DINNER TASK AT A JUVENILE SUMMER HOLIDAY CAMP

The two long rows of troughs are lined by children who are spending their summer holidays in a country camp near Berlin. They have just finished their dinner, and are now washing their cups and plates under the supervision of two of their teachers. Suspended from the neck of the lightly-clad small boy on the right is his identification label

Photos, Otto Hnschel

kept up an uninterrupted flow of precise language until he had his hand upon the door-handle, preparatory to exit. And his subject was history, too.

In public places the German is apt to be loquacious and noisy. Anyone new to the spectacle of a discussion over beer and tobacco in a public restaurant would imagine that the heated talkers, all vociferating and gesticulating together, would at any moment be hurling chairs and glasses at each other. Nothing of the kind, they are simply engaged in the friendliest possible exchange of views about the quality of the beverage they are drinking or the merits of last night's performance at the theatre. A little less exuberance, a little more restraint and reserve, might be a useful addition to the many solid qualities of the German character.

One of the distinctive characteristics of the German races—for here they all agree—is their love of nature, with their marked susceptibility to natural influences and surroundings. This trait finds expression in the "inwardness" (to use Matthew Arnold's favourite word) and depth, and also the vein of melancholy and pessimism which pervades so much exquisite German lyrical poetry. A less gracious trait is their intensely critical spirit, a characteristic which leads to contention and faction in political and to scepticism in religious life. A dogmatist by nature, the German has no patience with dogma, a worshipper of systems, no system is yet safe against his attack. It follows that his intellect is stronger on the destructive than the creative and constructive side, and strength of that kind is apt to be a source of danger to its possessor and of disadvantage to others. His enjoyment of humour is, perhaps, keener than is his sense of what is truly humorous, for here a certain delicacy and fineness of perception are lacking, as anyone will agree who compares the leading humorous journals of Germany with those of England.

Behind the important fact of manifold similarity in characteristics, however, lies the equally important fact of contrasts. The greatest of these are presented by north and south and by west and east respectively. It has been



LEISURELY PURSUIT OF LEARNING IN A FLOATING STUDY

"Keep a good student from his books, and it is wonderful!" said Justice Shallow. If anything could accomplish the feat, one might suppose it would be floating on a placid mere in a steady boat, with a pleasant company of kindred souls. Yet these good students at Scharfenberg find their boat only a more convenient place for their work together, a silent study remote from possible interruption



PRACTICAL TRAINING IN PERSPECTIVE DRAWING FIRST STUDIES FOR A HORSE AND CARRIAGE

German thoroughness in the groundwork of education is shown in the photograph of an art class drawing a "horse and carriage" in the school yard. A couple of trestles, a plank, and four hoops make the chassis of an admirable vehicle, while the body is suggested by half a dozen vertical rods connected at the top by horizontal rods. From this simple apparatus intelligent pupils can learn the perspective plan of the most elaborate coach they may desire to draw. A vaulting horse supplies the model for a foreshortened steed, and a complacent lad represents the coachman.

Photo Photochek, Berlin

said that the North German is marked pre-eminently by energy, strength, and tenacity of will, the spirit of enterprise, and capacity for practical affairs, but he does not excel either in the softer graces of character or in the finer expressions of culture. The poet Emmanuel Geibel, who was born in the north, but brought his art to maturity in the south, wrote:

For all I am and know the practical north I thank,
But it remained for the south to teach me the secret of form.

The South German claims that the south is the true cradle and home of German culture, and that the North German has borrowed from the south the best that he is and knows. The characteristics and the intellectual traditions of the south seem to favour this large claim. Personal traits in general are suaver and life more genial in the south than in the north. Where the North German is eager for success and prosperity, the South German, though not indifferent to these things, prefers his less strenuous life, lives more in the present, and is more satisfied with what the present has to offer.

Northern Grit and Southern Grace

The North German may be more self-reliant, more self-sufficient, and in his imperfect way more "finished-off" than the South German; but the quiet unassertiveness of the latter, his self-possession, and his unostentatious assumption of superiority bear the unmistakable stamp of age, breeding, and race. Even the peasantry of the south, while they have all the hard-headedness of the northerner, seem to carry warmer hearts behind a rough exterior. It is hardly surprising that the South German shows little disposition to migrate to the north. Out of his tribal fatherland, in fact, he does not feel comfortable and at home.

Again, there is an equally fundamental difference between the west, with its early and Romanized civilization, and the east, with its later and lagging acceptance of modern ideas. The people of the Rhineland have much affinity, both physically and psychically, with the neighbouring French, while those of the agrarian east retain traits of the Slavic character which are hostile to progress.

Conservatism in Rural Districts

There is far more real character in the rural districts of any country than in the towns, where all the influences of modern life favour conventionality and tend to reduce mankind to a dead level of uniformity. Hence it is among the agricultural classes and the inhabitants of sequestered villages in the hilly regions and the forest zones that one must go for such relics as remain of old-time German folk life. There domestic architecture, a ruder dress, the manners, and the very physiognomy of the people attest a life and civilization left behind by the rush of modern days. Particularly marked is this detachment of rural Germany from the rest of the country in Roman Catholic districts, where conservative ways seem to be confirmed by religious sanctions.

The peasants' houses are substantially built, and, allowing for all sorts of modifications in different parts of the country, half-timbered structures predominate, in both the north and the south, the spaces between the framework being filled with brick and plaster. The older buildings in the north are thatched, while in the south small shingles, or "shakes," are often used as a roofing material

General Plan of Rural Architecture

The commonest type of house, both in the Saxon districts of the northern lowland and the highland and forest districts of the south, is a large, solid, and plainly-constructed building, with high gables, in which domestic quarters, barns, stalls, and corn and fodder chambers are all brought under one roof. This building is entered by high central doors opening upon a wide passage. In the north the living-rooms are reached by a door at the end of this passage, while in front lie on both sides the chambers for livestock and stores In the south this order is often reversed.

Again, while in the north the farmhouses usually stand alone, each surrounded by the fields going with it, in Bavaria the peasants tend more to live in villages, and have sometimes to go some distance to their fields In Bavaria also, as in the Black Forest, all-timber houses are common as in Switzerland, often with a wooden gallery running round the exterior Where wood is the principal building material the outer timbers are often carved with texts and proverbs expressive of the natural piety or mother wit of the original owners The alpine farm and other houses of Southern Bavaria belong to the most picturesque in the country

It is on the occasion of the ever-popular church festivals and local holidays that rural life most assumes the guise and aspects of antiquity It is then that the traditional costume one of the oldest expressions of tribal and local patriotism and individuality – though worn, perhaps, by the older folk on Sundays and market days, displays itself in all its amplitude and bravery Much of the old time dress exists



TEACHING THE YOUNG BERLINER CLEANLINESS

Every child in this Berlin school has a tooth brush, a hair brush, and comb contained in a case hung on a numbered peg On arrival in the morning, after the midday meal, and again before leaving at night they have to brush their hair and cleanse their teeth Thus they soon learn the value of personal cleanliness



IN THE MATERNITY WARD OF A STATE MIDWIFERY SCHOOL

Midwifery as a profession for women was officially recognized and authorized in Germany long before it was properly regulated in Great Britain. German midwives are appointed by the State after thorough training in a State school of midwifery. They are given a certificate by the police which permits them to conduct confinements in a specified district, within which they must reside



GIRL STUDENTS WEIGHING YOUNG GERMANY IN THE BALANCE

German thoroughness is admirably exemplified in the training provided for midwives. Large maternity wards are specially arranged for their instruction in practical obstetrics, and besides learning everything necessary to the mothers' welfare they are given a course in the practical care of the infants, washing and drying and dressing them, and keeping accurate daily records of their weight

Photos, Photothek, Berlin



STUDENTS' JOLLIFICATION IN A BEER GARDEN

Collegiate life of the kind rendered possible at Oxford and Cambridge by the existence of residential colleges with their separate foundations and customs is not known in Germany. There the bond of student comradeship, so valuable as a social influence, is knitted mainly by the institution of students' corps, companies of like-minded young men who meet together for social and intellectual intercourse and occasional merry-making

to-day only in the form of heirlooms treasured in wardrobes and chests, amid perfume of lavender and rosemary, or is known only as tradition, but in the more sequestered parts of the country, particularly in the agricultural States of the centre and the south, it is still common.

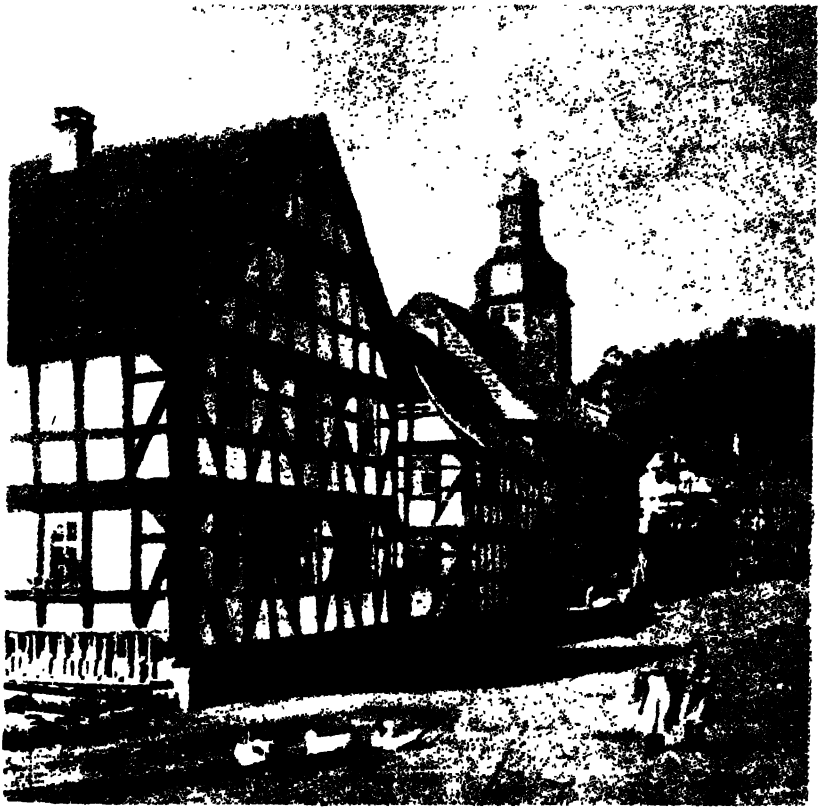
Thus distinctive costume is worn by men or oftener by women in Brunswick, the Prussian provinces of Westphalia, Hanover, and Pomerania, as well as the Spreewald and the island of Rügen, in Saxony (Lusatia), Altenburg, Hesse, and Schaumburg; and, further south, in Baden (particularly the Black Forest), the Bavarian highlands, and Württemberg.

Any summary description of peasant and rural costume is impossible owing to its great diversity, every tribal territory—and often each valley or countryside of the same State—having peculiarities of its own. Everywhere there are differences for each sex, not only in form, but in colour, decoration, the combinations in which these are used, and in material. There are also differences determined by the social position and age of the wearers, and, in the case of women, their married or single state.

One fundamental difference is the preference shown by the North German peasant for a plain dress of dark or

modest hues, in contrast to the South German, who revels in gay colours and an abundance of ornament. The costume of the men usually comprises a smock, jacket, tunic, or long coat of cloth or velvet, with knee breeches of cloth or leather, showy stockings, and hat of felt or straw, or a cap. Girdles, collars, and neckerchiefs of special make may also belong to his festive attire. The women wear black or coloured frocks or skirts, with dainty bodices, kerchiefs, and aprons, but in all these the utmost variety exists, and still more in the headdress, the styles of which are endless. Both sexes pay special attention to their embroidery, which is usually many-coloured and of artistic workmanship, as well as to their buttons, clasps, brooches, and other ornamental jewelry, which is often of great age and value.

Here and there extravagances of attire are noticeable, like the huge hats, built up of tier on tier of pompons, worn by some of the peasant women of Baden, where the size of this embarrassing piece of headdress is an indication of social importance; but even such peculiarities are excused by



HEALTHY HOMESTEADS OF GERMAN LAND-LABOURERS

The conditions of rural life in Germany have been considerably ameliorated in latter times, thanks to the efforts expended by many building societies on the erection of better dwellings for the labouring class. These picturesque, half-timbered village homes in the vicinity of Hersfeld, a town in Hesse-Nassau, some 30 miles to the south of Cassel, certainly present a most inviting appearance. They are carefully re-whitened every spring

Photo, Georg Haschel



RUSTIC ALLEGIANCE TO THE SABBATH VILLAGERS OF HESSE-NASSAU ON THEIR WAY TO CHURCH

For the townfolk of Germany Sunday is the great day of the week, various places of amusement are open, and classical plays and well known operas may be enjoyed for a mere trifle The countryfolk spend their day of rest in simple, old world fashion, and regularly every Sabbath day, in this quiet village near Ziegenhain, a leisurely procession makes its way to church Specially noteworthy are the neat, short skirted yet old fashioned costumes and modest manners of these peasant worshippers, among whom hobble many of the oldest women of the community

Photo Georg Hueckel

their long history. Until comparatively recently certain trade groups had their special costumes—that of the miners, for example—and the dress of the chimney-sweep is still very distinctive.

The country folk have their pleasures and occasions of social reunion like townspeople, these differing only in kind and quality. Dancing is, of course, a universal passion, and in the villages and hamlets, and on the isolated farms, it is indulged in whenever a pretext can be found or made. The "harvest home" is still a jovial festival, at which master and man meet convivially on a footing of equality.

Births, christenings, marriages, and deaths are all events of common interest, with which special observances, or customs, differing according to locality, are associated. The most festive event of the year in the life of the countryside is a big marriage. A union between well-to-do peasant families in Bavaria may mean a whole week of jollity and junketing, in which good cheer is consumed in quantities so vast as to be incredible did not definite evidence on the subject exist

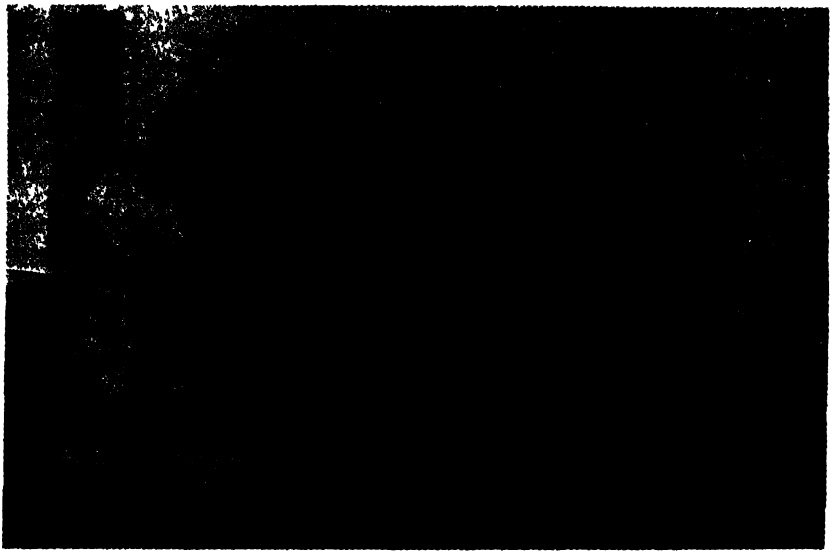
A few oddities of rural custom may be taken at random. The ancient tribal rule of wife-buying has left a trace in a custom which prevails in Hesse, Pomerania, and other parts, where the successful wooer confirms his betrothal by handing to the girl a gift in money. The occasion and formalities of this observance vary in different localities. In the Spree Forest it is customary to place in a coffin a comb, a piece of soap, and a rag, or alternatively some articles of which the deceased was fond—even to playing cards. In Pomerania a wife's love letters are



RUSTIC LIFE TAKING THE AIR IN OLD-TIME SIMPLICITY

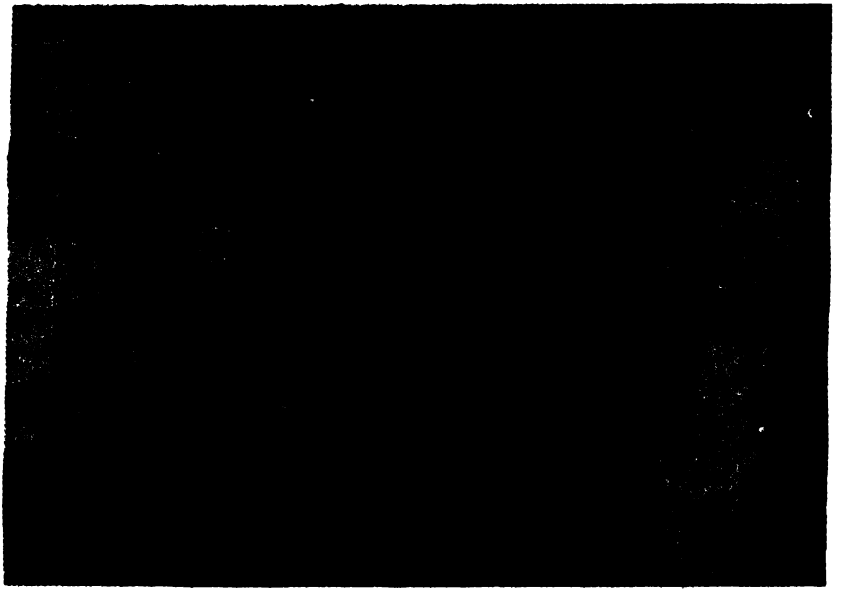
This peasant woman looks as though she might be the eldest sister of the five strapping little maids rather than their mother. They are natives of Hesse-Nassau and live in a village watered by the River Schwalm, where, for the most part, superstition and ancient customs still retain a powerful hold over rural life and are particularly constant in encouraging the wearing of the delightful costumes of long ago

Photo, Georg Haeckel



APPRENTICES RECEIVING INSTRUCTION IN CHEESE-MAKING

In the town of Wangen in the south of Württemberg near the Swiss frontier is a large cheese-making experimental factory. Run on the most modern lines the factory serves both as a school of instruction for apprentices and an experimental centre. In the above photograph a white-coated instructor is explaining to his class the uses of the huge cauldrons in which the ingredients are mixed



FILLING THE MOULDS WITH THE NEWLY-MADE SOFT CHEESE

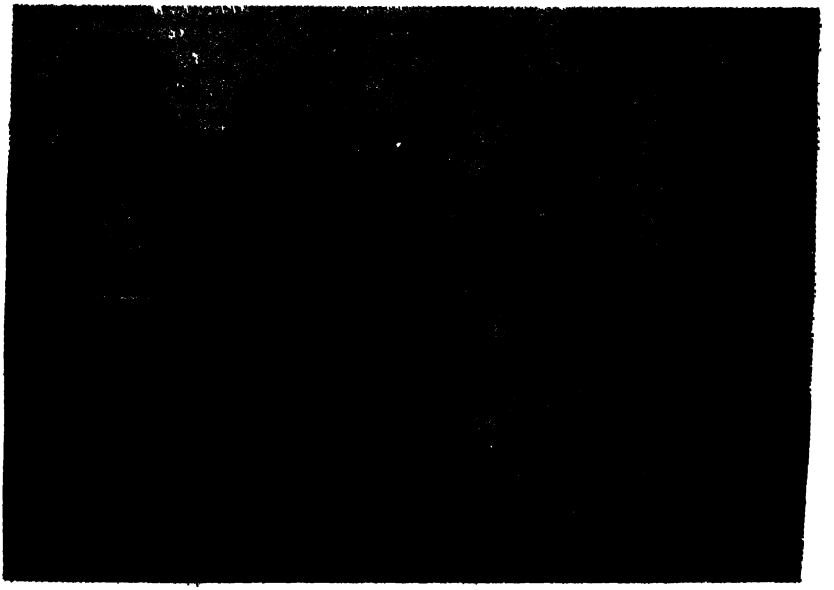
In the moulding-room of the factory at Wangen large wooden frames are laid out on the tables. These frames are divided up into a series of compartments by cross partitions. The soft cheese is pressed with a wooden scoop into the moulds, where it will set hard. Care has to be exercised in filling the moulds evenly, and the experienced packer usually takes some time to reach efficiency

Photos, Photothek, Berlin



FINISHED CHEESES LAID ON SHELVES FOR MATURING

When the large round cheeses have been made they are taken into the maturing room, where they are laid on wooden shelves and left to ripen To assist in the forming of a firm crust the cheese is often smeared with salt water The temperature of the room varies in degree according to the cheese that is made, but must be kept level



DRY-SALTING THE CHEESES TO HELP IN THEIR PRESERVATION

The workmen in the foreground are placing the round Tilsiter cheeses in their moulds for dry-salting. Throughout the making the greatest care has to be exercised in keeping the whey and other ingredients at the right temperature in the initial stages, for much of the success of the work depends on this The workmen holding the square wooden frame is dry-salting the soft cheese

Photos, Photothek, Berlin

buried with the husband, and with the wife her bridal wreath and ornaments A coin is also placed under the tongue of the corpse by way of luck-money. In many localities the windows of the death chamber are opened in order that the spirit, figured as a bird, may take flight, and in Thuringia country folk will " tell it to the bees " when a death occurs in the house. The death watch or " wake " is also common, though observed more decorously than of old.

In the Harz, Bavaria, and elsewhere, the old customs incidental to mid-summer day and night are observed, including dancing round the Johannis (St. John) fire, in the course of which loving couples leap together through the flames. Above all, the rites of Christmas-time are everywhere honoured with the old heartiness. There is also much superstition in rural Germany. Belief in witchcraft is common, and the farmer will still hide a piece of elder wood in stable and stall as a protection against evil influence.



WHERE NICEST ACCURACY IS NEEDED

Immense engineering works at Tegel, just north of Berlin, give employment to hundreds of hands. Here a couple of skilled workmen are shown measuring and adjusting a large model from which a cast will be taken

It is to these districts, too, that we must go for the legendary lore which still retains so strong a hold upon the popular imagination. Germany is one of the favoured homes of saga and myth, and all sorts of stories, both wonderful and weird, have gathered round her mountains and valleys, her rivers and forests, most notably in the Harz, the Rhineland, Thuringia, Baden, and Wurttemberg, where the very atmosphere is saturated with the spirit of romance.

Some of the best known sagas have a distinctly historical background, and this is particularly the case with the Nibelungen saga associated with the Lower Rhine region, and enshrined in Wagner's "Ring" cyclus of operas—Rheingold, Walküre, Siegfried, and Götterdämmerung. Tannhäuser also is no mythical figure, but was one of the Minnesingers who contested at the Wartburg in medieval times. Myths gathered round him, however, and these Wagner wove into his well-known opera.

It will be remembered that the plot of " Tannhäuser " is fixed for the most part in Thuringia, and that a prominent place is given to the Hoerselberg there—the mythical Venusberg—a stretch of mountain near Eisenach. It was in the Hoerselberg that Tannhäuser disappeared to Venus. Similarly the



WIELDING AN ELECTRIC INSTRUMENT IN THE GREAT WORKS AT SIEMENSSTADT

The first discovery of Werner Siemens, the great German electrician, the coating of vessels with metal by electrical means, was the forerunner of numerous inventions. He helped to lay the Atlantic cable, invented the electro-dynamometer, and built and ran the first electric railway. He is largely responsible for the expansion of industrial electricity, and the entire civilised world is his debtor

Photo, Transocean

legend of the Kyffhäuser, which is likewise near Thuringia, relates to one of the most remarkable figures in German history—Barbarossa. The legend of Bishop Hatto and the mouse tower of the Rhine (opposite Bingen) similarly centres in a real historical figure, and the same may be said of the pied piper of Hameln (Browning in his poem uses the more rhythmical spelling Hamelin), near Hanover.

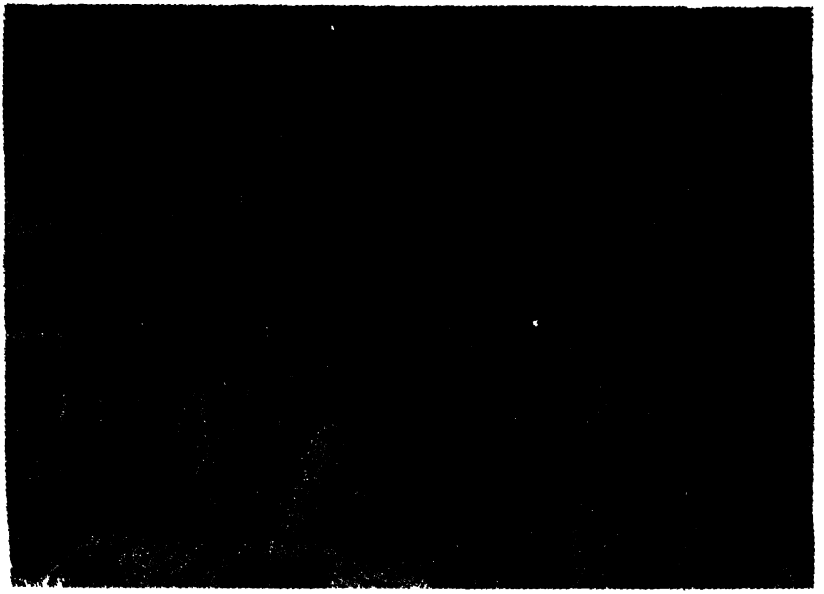
To quite another order of narrative belong such legends as that of the Lorelei maidens of the Rhine, who lured the river folk to their doom, the witches who danced on the "Hexentanzplatz" in the Harz Mountains on Walpurgis night, the flying horse of the "Rosstrappe," and the beautiful Princess Ilse, of which popular superstition speaks in the same locality, and the giant Rübezahl, of the Riesengebirge, or Giant Mountains. It was the habit of Rübezahl to do kind deeds to good people and to play tricks on bad ones. He excelled himself when, on one occasion, he turned a party of ill-conditioned wanderers into potatoes, carrots, and turnips.

The folk legends to which the Rübezahl story belongs are legion, and their themes cover the entire life of the over and under worlds, telling of the earth, sea, and firmament, of gods and heroes, of plants and animals, of all the mystic spirit dwellers of mountain and moor, forest and water, of giants and dwarfs, of gnomes and nymphs, of goblins, elves, and fairies. It is interesting to know that the so-called "fairy tales" (an inadequate translation of the German word "Märchen") associated with the names of the two Grimms were actually collected in various parts of Germany—for the most part in Hesse, in the neighbourhood of



GERMAN WOMEN PREPARING THE WEED THAT SOOTHES MANKIND

Tobacco cultivation is an important agricultural industry in Germany, a large proportion of the national demand being supplied from home sources. Speaking generally, the leaf is of medium size, and heavy, and is mainly used in the manufacture of cigars. This photograph shows women preparing the leaf for drying at a factory in the Uckermark region of Brandenburg



HANGING UP THE LEAVES IN A BRANDENBURG TOBACCO DRYING-SHED
As already explained and illustrated on page 1481 tobacco leaves are either gathered separately as they become ripe or the whole plant is cut when the middle leaves are almost ripe. In the former case the primed leaves, as they are called, are strung on string or wire and suspended as here shown between poles in well ventilated drying-sheds

which the brothers lived, but also in Swabia and in the north.

Reference may be made in passing to the great prominence given to forests and dwarfs in the Grimm collection of folk tales, as indeed in German folk-lore generally. To the Germans the forest is what the sea is to the English, in being the cradle of a hardy, virile, and independent race, but in addition it holds in Germany a singularly tender place in the popular imagination and affection, and the German poetry of the forest and woodland enshrines many of the gems of national literature. The spirit of the sea appeals to the blood of the English, but the spirit of the forest appeals to the hearts of the Germans.

The folk-tales in general are pervaded by a high moral tone. Invariably virtue triumphs and vice is undone, honesty rewarded and roguery punished; and if grief and disappointment, misfortune and suffering are permitted, it is only in order that in the end right may be vindicated and the eternal laws of compensation and retribution be asserted.

Among other strong features of German social life are its folk-songs, which must not be confused with the so-called "popular" songs that still represent the level of musical taste in far too many small English towns. These folk-songs are a faithful expression of the life and thought, the feelings and imagination, the joys and sorrows of the common people. The best known are songs of national heroes, of war and martial exploits, of famous episodes in national and tribal history, of mountain and valley, sea and river, forest and the chase, of vineyard and meadow, wine and women, home and homely people and virtues, love, its pain and solace, bird and beast, sunrise and sunset, and all the other manifold wonders and beauties of nature.

But whether grave or gay, lively or severe, whether they take the historical or epical, the didactic or amorous, the descriptive or reflective form, whether the humour be rough or delicate, always the songs are true to type, racy of the soil, faithful reflections of



FIRST STEPS IN THE CONSTRUCTION OF A WICKER CHAIR

Seated on a sunny bank beside a river the German wicker-worker and his youthful helper are entering on the first stage of their work. The supple twigs have been cut from the willow trees beside the water and are now being peeled of their outer husks. The workers hold the twigs in a firm, vertical position on a stump and peel them from top to bottom



PEELED OSIERS LAID OUT TO DRY ON A SUNNY BANK

Before the peeled willow twigs can be used in the construction of wickerwork articles they have to be well dried to remove the large quantities of sap which they contain. While the elder workman continues the peeling the young assistant is arranging the long, supple sticks in such a position that they will get the maximum of sunlight

Photos, Photothek, Berlin



MAKING WICKER CHAIRS IN A BAVARIAN FACTORY

Basket work is an easily learned industry and, properly organized on a commercial basis, is very lucrative In the construction of wicker chairs, the seat is usually made first, and the wickerwork below and above it added next The framework of the seat is of stout cane bent into a bow, to which long rods are fitted, the skeleton seat so formed being filled in by interwoven pliable osiers



BARGAINING FOR BASKETS IN A BERLIN STREET

The thrifty woman of Berlin is ever ready for a bargain, and welcomes the appearance in the streets of carts of country produce A profusion of peasant wicker work is to be found in this travelling store, and the countrywoman on the left is here seen pointing out to the hesitating housewife the merits of a little fancy basket, which, with the rest of her stock, is home-made

Photos, Photothek, Berlin



LOYALTY OF WURTTEMBERG TO THE OLD-FASHIONED RURAL COSTUME

The older peasants of the sequestered German countryside show no inclination to adopt newfangled fashions, while the younger generation, having come into contact with modern life in the large towns, is not unwilling to exchange its traditional attire for the present day unromantic clothing. These young couples are exhibiting at Ulm on Peasants' Day the old time costumes of Wurttemberg



THE PARADE DAY OF THE GERMAN BAUER: JUNGINGEN COSTUMES

Many efforts are being made in Germany to encourage the use of the costumes of bygone years, and the grand parade of peasants at Ulm on a "Bauerntag" vividly testifies to the eagerness of the response of the country folk. All the surrounding districts are represented, and lads and lasses, each in his and her regulation garb, make a brave show in the streets of the fine old cathedral town



MUSICAL QUARTETTE FROM ELLWANGEN AT THE ULM FESTIVAL
They enjoy an honoured position at this fête, for a two-fold duty falls to their lot—they are there to be heard as well as to be seen Grouped together, well apart from the crowd, they afford genuine entertainment by blowing lusty tunes on their wind instruments, and their répertoire is of a most select kind, as an unusually high standard of musical taste prevails among the German peasantry



BAVARIAN "BAUERINNEN" BEFORE THE BOARD OF EXAMINERS
Special commendations are meted out to the deserving by a jury appointed to see that each of the districts represented has its costume complete in every minute detail. Even the footgear is rigorously examined; and these peasant girls from the Bavarian highlands have obviously entered with light-hearted gaiety into the spirit of the festive occasion



PEASANT BRIDE AND BRIDEGROOM OF A HANOVERIAN DISTRICT, WITH THEIR CHOSEN ATTENDANTS

Weddings are celebrated with extraordinary fervour in some country places of Germany, not always, perhaps, so much from a religious point of view as from the fact that a marriage affords ample opportunity for the delights of a family festival. The young men and maidens, often attired as elaborately as the bride and bridegroom themselves, are the life of a wedding party, which inevitably terminates in joyous feasting and dancing

Phot. Georg Hawkel



STARCHED SOBRIETY IN THE SPREEWALD

Like some sculptured medieval figure she stands in her stone niche, the ancient portal of the village church providing an admirable setting for this young matron of the Spreewald, where the Wendish population still retains its original dialect and customs. The beauty of the Lower Spreewald, with wide expanses of deciduous trees, is in striking contrast to the flat pasture-land of the Upper Spreewald

Photo, Transocean



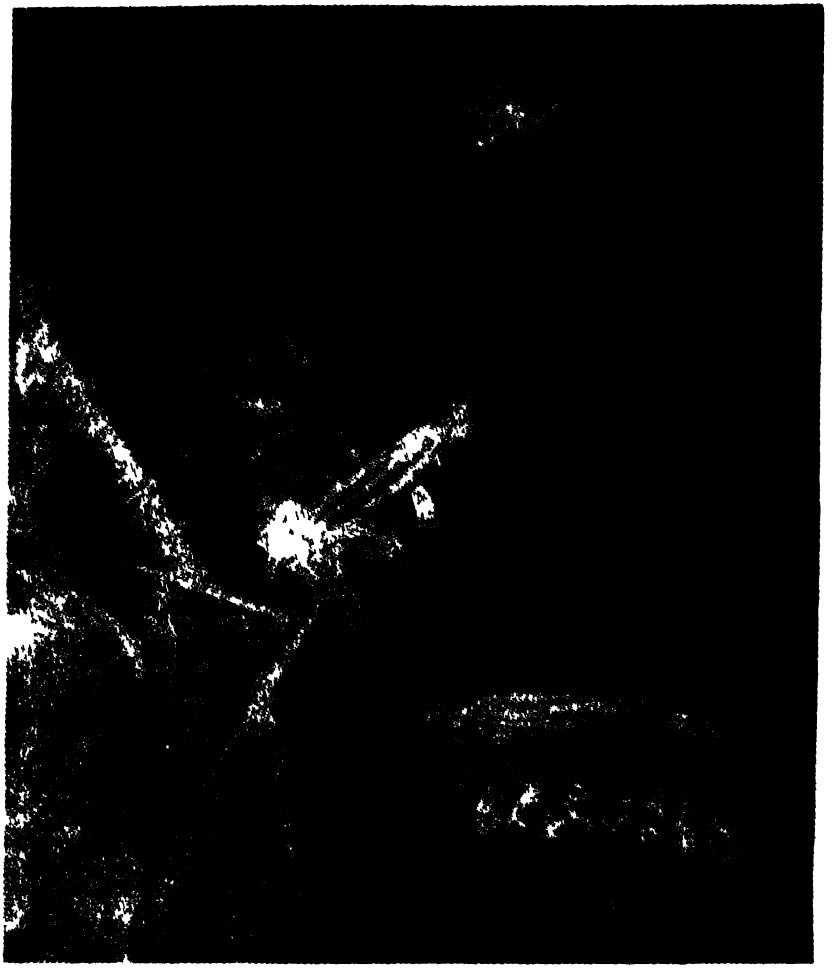
AFTER THE FLAX HARVEST IN WÜRTTEMBERG

One process in the preparation of flax is known as "scutching." In this the stems are passed through a rude mangle or press, and are then beaten in order to remove all traces of the woody core. The fibre is then tied up in bundles known as stricks, seen on the right, and is ready for the market. Although scutching mills are now very general, the process is still performed by hand in many places



"WEAVE THE WARP AND WEAVE THE WOOF"

The cottages of Germany are the birthplace of many of her industries, a number of which are still carried on by the peasantry of to-day. In the modest but speckless home of this newly-married couple of Monchgut, in the island of Rügen, the loom at which they are at work is considered the most important piece of furniture



AT WORK IN A LAND OF LEGEND AND ROMANCE

About the month of August is a busy time of the year for the peasantry of many districts of the Black Forest, for then the flax has to be harvested and prepared for the looms. This old peasant is engaged in drawing the dried flax plants through a rippling comb in order to remove the immature seed before using the roller to break the straw

real experiences, often as old as tribal history. The words, too, are mated to music with a singular appositeness of melody. It may be noted that many of the old German popular airs have found their way into English hymnology, though this can be said of more than one of the students' drinking songs.

I recall also the stately and measured cadence of one old South German folk-song, set to the lyric beginning " Serenely rises now the moon " (" Gelassen steigt der Mond herauf,") which Brahms has taken as the theme of a movement in one of his beautiful sonatas. Of the same lineage, though belonging to a higher stage of development, are many of the songs of Schubert, Schumann, Franz, Loewe, and others, and not less the old songs and carols of the Christian faith, its festivals and saints, which are equally characteristic of German folk-life.

Although the German States are federated in the new Realm on the basis of parity, as they were in the old, five of them are naturally singled out from all the rest by size, population, and intrinsic importance. These are, in order of population, Prussia, Bavaria, Saxony, Württemberg, and Baden These five States are represented in the Reichsrat, or Council of States of the Realm, by fifty of the sixty-six members of that body, and may be regarded as constituting a sort of informal Supreme Council. To what has been said about the tribal characteristics of these States must be added some reference to the countries themselves and their special features.

Baden: The Land of the Black Forest

COMPARABLE in size with Wales, Baden has a population in which the two great confessions are unequally represented, yet toleration has been the dominating note of its political and religious life in the past. Agriculturally it is a land of small proprietors and farmers, who cultivate their holdings in many ways. The main field crops are corn and potatoes, but the vine is extensively grown, and excellent vintages are produced in the Rhine and Neckar valleys The tobacco plant is also cultivated on a large scale

For a State of its small size Baden can boast many towns of interest Karlsruhe, the capital, the focus of which is the grand ducal palace, has the quiet dignity of most German "residences," and the scoffer's common gibe, that intellectually its life is as dull as ditch-water, is only half true. Mannheim,



MARIENPLATZ: A SQUARE IN THE ARTISTIC METROPOLIS OF GERMANY

Munich, the capital of the Republic of Bavaria, has long been celebrated as an art centre, its rich art collection being the outstanding glory of the city. Merely an obscure village when Henry the Lion founded it in the twelfth century, it is now one of the best-built capitals of Europe. In the centre of the Marienplatz rises the column of the Madonna, erected by the Elector Maximilian I. in 1638

on the Rhine, more to the north, is the second capital of the State, and an important industrial and mercantile centre. The original town was built in chessboard fashion—in blocks of houses lying along straight streets intersected at regular intervals, and lettered in alphabetical order; but modern Mannheim extends in all directions far beyond the old limits, and it has much fine architecture, both public and domestic.

Heidelberg, on the Neckar, near to the confluence of that river with the Rhine, is famous for its university, beloved of all German students of the "Gaudeamus" type, and its old castle, battered by the guns of an aggressive French king, yet beautiful in ruins. Lying at the foot of the Black Forest is the fine old university town of Freiburg, whose minster is one of the glories of South Germany. The country is also rich in mineral spas.

Baden shares with Württemberg the custody of one of the largest tracts of natural forest in Germany—the Schwarzwald, or Black Forest, which, beginning south of Karlsruhe, continues as far as the southern frontier near Freiburg. The dialect of the Black Forest is perhaps the most difficult of all German dialects to follow. The difficulty is not caused merely by its intonations or verbal inflections, but by the fact that it has a distinct vocabulary, which proves as puzzling to educated Germans as the racy colloquialisms of Cumberland and Westmorland to the English southerner.

Bavaria: An Agricultural Commonwealth

BAVARIA is somewhat smaller than Scotland, with a population exceeding that of Scotland and Wales. Its people belong overwhelmingly to the Roman Catholic faith, of whose interests, religious and political, it has ever claimed to be the special representative in Germany. No German State is so jealous of its rights, or so tenacious of its individuality as a political and social unit, as Bavaria. One may go further and say that none is so apt to magnify its importance and press its special interests in anything like the same degree. The special object of Bavarian antipathy is Prussia, and Prussia retaliates in kind. Bavaria dislikes Prussia because of its size, strength, and prosperity, and Prussia cannot forgive Bavaria for being so small, rustic, and easy-going. There is arrogance on both sides—on one side the arrogance of the "Haves," and on the other the arrogance of the "Have Nots."

More exclusively than those of any other of the major States—Mecklenburg-Schwerin excepted—Bavaria's inhabitants form an agricultural community. Besides its large production of grain it supplies most of the hops grown in Germany, and one of the most famous of its industries is beer-brewing. North German connoisseurs on the subject are ready to allow that such a thing as bad beer is not made in Bavaria, and the modest Bavarian acknowledges the compliment with the rejoinder that good beer cannot be made elsewhere. There is no doubt that the famous beer breweries of Munich and other Bavarian towns work with methods and materials which produce a very satisfying beverage.

The most enthusiastic devotees of Bavarian beer are the Bavarians themselves. One of their own proverbs says that a Bavarian would bear Purgatory itself if he could have his beer. In the middle of last century a revolution broke out in Munich because the price of beer was raised a farthing a litre, and it only subsided when the increase was struck off. But Bavaria can offer a finer draught than is distilled from the hop, for in the valleys of the upper Main the vine is grown with great success.

The Bavarians have a fine country, of which they may well be proud. Its mountain district is a foretaste of the greater grandeur of the Southern Alps, while the scenery of its lake district, situated south of the capital, is characterised by a ravishing softness and charm. The country is also rich in



SCENE IN THE OLD MAIN STREET OF FRANKFORT-ON-MAIN

The Zeil is the name of this busy thoroughfare, the principal street of Frankfort-on Main, Goethe's birthplace and one of the most interesting, wealthy, and cosmopolitan of German cities The Catherine Church, of which a glimpse is seen in the photograph, is famous as having been erected over the spot where the first Protestant sermon was preached early in the sixteenth century

towns of great interest. Among these Munich, the capital, easily carries the palm, for it is a veritable classic among cities, and its distinction is the merit of one man, King Max, whose life's ambition was, as he said, to make his capital so beautiful that to visit it alone would be worth a pilgrimage to Germany.

Then there is Nuremberg, more in the centre of the country. Known by schoolboys as the place where the lead-pencils come from, this beautiful town appeals to the intellect and imagination as few other German towns do. The home of Dürer and Hans Sachs, it is a unique monument of the German renaissance.

Bamberg is a typical piece of old Bavaria, with whose ecclesiastical history it is intimately associated.

Augsburg, again, was the home of the famous commercial houses of Fugger and Welser, though its prosperity now depends upon its extensive machine works; while Ratisbon, or Regensburg, is a link connecting modern Germany with the ancient "Roman Empire of the German Nation," of whose Diet it was the seat.

Rural Bavaria is a country apart, living its old life in its own way, and heedless of the great world outside its narrow ambit. The "big peasant" (Grossbauer) thrives and grows fat by industry and frugality more than by regard for what he hears of scientific agriculture; the small proprietor holds his own without ever seeming to get "forrader," or greatly wanting to do; the farm labourer, without ambition, performs his daily trudge to and from his work like a machine. As part of the machinery which keeps the social system moving these rustic people fill a place which it would be ungrateful to disparage unduly. They also represent a static force in national life of decided value in these restless days.

A library of stories and dramas of rural life have been written in the uncouth vernacular of Bavaria. Before the Great War a company of peasant actors of the Tegern Lake district was accustomed to tour the country with plays of this kind. It may also be recalled that it was among a purely peasant community that the Passion Play of Oberammergau originated.

Prussia: The Predominant Partner

IT is at once the good and the bad fortune of the German Confederation that its composition is so unbalanced owing to the dominating power of the major partner, Prussia. Even in its reduced proportions, Prussia still comprises about two-thirds of both the area and the population of the Realm, and the whole of Bavaria, Saxony, and Württemberg would go into three of its twelve provinces. Overwhelmingly its population is Protestant.

The country stretches half across northern Europe from the frontiers of France and Belgium to the new Polish State, while in the south it is bordered by Czechoslovakia, Austria, and Switzerland. The north-east and east form a vast sandy plain, given up to forest and corn and potato growing, and here is the home of the old feudalism and its offspring, the modern Junkers.

The north-west, a more or less hilly region, is the seat of some of Germany's greatest industries, coal-mining, iron and steel production, and the host of manufactures which depend thereon; in the south and south-west the vine and sugar-beet are grown on a large scale, while on the seaboard lives a hardy fisher folk which earns a precarious livelihood by scouring the North Sea and the Baltic.

Racially there is also great diversity; the strongest elements in the population are the Saxon, Frankish, Slavic, Celtic, and Frisian, but small racial remnants exist in the shape of the Wends of the Spree Forest and the Huguenots of Berlin, while in the far north-east there live many descendants of Scottish immigrants, still adhering to the old patronymics. The country has its full share of natural beauties and attractions, though its physical features do not run



ATTRACTIVE CORNER OF DRESDEN NEAR THE AUGUSTUS BRIDGE

The beautiful town of Dresden, the capital of Saxony, has long been noted for its porcelain and as an educational centre, especially for music and art; its museums of exceptional number being among the richest in the world. This photograph was taken from the Brühl Terrace, a promenade commanding a fine view of the river and possessing a handsome approach adorned with allegorical figures



THE MEDIEVAL GLORY OF NUREMBERG MARKET PLACE

Unrivalled in the abundance and beauty of its monuments of the German Renaissance, Nuremberg is also a leading industrial and commercial centre of South Germany. The picturesque market place is frequently bestrewn with the large, mushroom-shaped umbrellas of the market men, and is dominated on its east side by the beautiful fourteenth century Gothic Church of Our Lady

Photos, Transocean

to the sublime to the same degree as with Bavaria and the adjacent Austrian alpland. The Rhine and its valleys take pride of place, for here romance and scenic beauty commingle. Hard by is the Bergisches Land of Westphalia, picturesque still in spite of the process of industrialisation which its towns and villages have undergone. Still in the north is the sandy Sachsenwald, where Bismarck held court in his château of Friedrichsruh; nor must the famous Lüneburg Moor be forgotten, a region of far distances, long given up to solitude and silence, but now in part being slowly reclaimed.

To the south-west of this point lie the Harz Mountains, which, though not rising to any great height, except at the famous Brocken, are full of picturesque hill, valley, and river scenery, somewhat park-like in parts, but invested with irresistible charm. The Baltic coast has an appeal of its own, and to the westward it is lined with villages, quaint and trim, which are specially frequented by Berlin families in summer, while out to sea the chalk cliffs of the island of Rügen recall those of Dover.

In the south of the country, in Silesia, rise the Giant Mountains, broken on all sides into beautiful valleys, in which river and woodland combine to create the perfect landscape. A scenic peculiarity of Prussia is the Spreewald, south-east of Berlin. It is a rural region intersected in all directions by the river Spree and its feeders, insomuch that communication between the villages has to be maintained by boats of light draught. This Rural Venice, as it is called, is one of the last remaining seats of the ancient Wendish tribe, and its inhabitants still preserve their old customs, costume, and language.

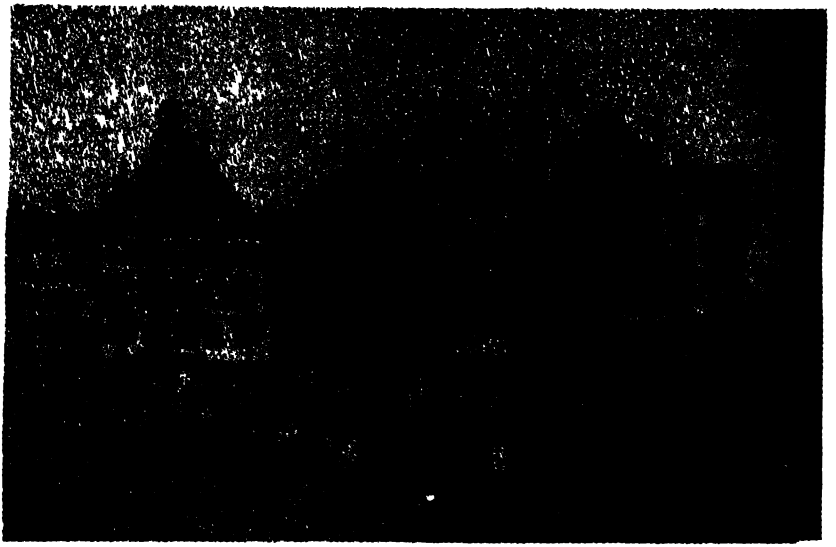
Of the towns of Prussia the old are of incomparably greater interest than the new. For the modern town is a mechanical, conventional creation, displaying little good taste and no imagination—a thing of utility and convenience, but never of beauty. In this respect Berlin is typical, on a large scale, of modern North German towns in general.

Prussia is comparatively poor in medieval towns of the type common in Central and South Germany, but Hildesheim, Marienburg, and Danzig (as much now as before its severance) are the pride of Prussia and of all Germany. All the three remaining Free Cities of Germany—Hamburg and Bremen on the North Sea and Lübeck on the Baltic—adjoin Prussian territory. They are fine old cities, enriched with beautiful memorials of their commercial and maritime history.

Saxony: The Industrial Hub of Germany

THOUGH the fifth of the German States in area, Saxony is the third in population. In area it compares with Yorkshire, but its population somewhat exceeds that of the English county, though less than that of Scotland. Saxony is the hub of industrial Germany, just as Rhineland-Westphalia is the hub of industrial Prussia. Its industries are of the most varied character, but the principal are lignite and ore mining, and large manufactures of textile machinery and hosiery, though the famous porcelain manufactory of Meissen should not be overlooked. The great majority of the inhabitants are Protestants, but much of their Protestantism is of a negative kind, for, saturated with Socialist doctrines as Saxony has been for well-nigh half a century, unbelief is rife in the population to a remarkable degree.

The general standard of life of the Saxons is tolerably high, for the industrial workers of the towns earn well and spend freely. It is only in the hilly regions, like the Ore Mountains, the most densely populated mountain region in Germany, where the scanty largesse of agriculture has to be supplemented by the produce of home craftsmanship of various kinds, that anything like grinding poverty exists. Saxony has always been progressive in educational



OLD-WORLD ARCHITECTURE IN A CORNER OF ULM MARKET PLACE

The ancient town of Ulm, mentioned as early as 854, lies on the left bank of the Danube, and has belonged to Württemberg since 1810 The fine fountain, known as the Fischkasten, dates back to the fifteenth century Many historic buildings embellish the old fashioned streets, and the Protestant Minster, with its lofty tower, is, next to Cologne Cathedral, the largest Gothic Church in Germany



THE HOUSE WHERE SCHILLER DWELT IN "GERMAN ATHENS"

The name Weimar recalls memories of the great men of Germany whose presence graced the town during the reign of Duke Charles Augustus. Goethe, Schiller, Herder, and Wieland are among the celebrated men of letters who took up their residence in Weimar at the invitation of this liberal patron of literature, and whose fame won for the old town the title of the "German Athens"

matters, and its system of technical schools is one of the most comprehensive and efficient in Germany.

Of Saxon towns Dresden has a traditional attraction for English people and Americans, large numbers of whom had their permanent homes there before the war, with the result that English schools were numerous. No more beautiful city exists in Germany, for if Munich has a dignity and witchery of its own, Dresden exerts on all who know it a subtle charm, and an attachment once formed for it never diminishes. Saxony's most populous town, however, is not the capital, but Leipzig, finely built, the principal centre of the German publishing and book trade, and the seat of a university and of the Supreme Court of Justice.

Württemberg: A Picturesque Home of Romance

THE third State in the Realm in size, Württemberg may be compared in area and in number of population to Wales, with whose people its inhabitants have temperamental similarities. It is a pleasant hill country, running down to the northern shore of Lake Constance, and peopled by rough-tongued but genial Swabians They have the round heads of the old alpine kind of Celt, and their emotional natures, alert minds, and sagacity make them a very important element in German life. Like the " canny Scot " and the penetrative Welshman, the Swabian is never far away when a good thing is going.

The Württembergers have been fighters and makers of history for many centuries, and their country is a veritable home of romance. There is hardly a good hill in the little country without a castle, or the mouldered ruins of one. On the Hohenstaufen height fought and flourished the family that gave to the Holy Roman Empire the line of emperors who split and ruined Germany and dissolved Italy by aiming at universal dominion. But the Hohenstaufens at least had the characteristic Württemberg versatility, and made their courts in southern Italy and Sicily radiating centres of a new literature and a new knowledge. But with the same torch that lightened Europe they burnt her. Then on the Zollern hill, with its limestone precipices and strangely reconstructed castle, was rocked the cradle of the Hohenzollern line, brilliant and unstable, which has likewise fallen on evil days.

But the Swabian has applied his genius in other than military ways. Always he has shown a strong bent towards research, inquiry, and philosophy. Albertus Magnus and Paracelsus were Swabians, and when the country was but a small duchy, half covered with forest and containing perhaps half a million people, it produced a remarkable succession of thinkers of the stamp of Kepler, Hegel, and Schelling, and poets like Schiller, Wieland, and Uhland.

A traditional preoccupation with religion led the Swabians to give early welcome to the Reformation, and this trait has encouraged a tendency to mysticism and sectarianism. It may be said of this remarkable stock that it has proved the principal leaven of thought, emotion, and imagination in the strong Germanic world. For good and for evil it has been the edge of the German sword in its ages of glory, and the wings of the German mind in its periods of soaring splendour.

Nearly half of the working class are peasants, whose fathers won the land they work, and parcelled it out among their children, until one-third of the good soil of the country consists of holdings of two and a half acres or less. The system of small properties has told strongly upon the character of the people. They were always hard-working, but stimulated by the fierce pride of ownership, they have developed a perfect passion for toil and become labourers of the most strenuous kind, impervious to modern ideas such as the eight-hour day and the Saturday half-holiday.



GLIMPSE INTO A DEPARTMENT AT THE SAVINGS BANK, A PUBLIC INSTITUTION IN THE CAPITAL OF THE GERMAN REPUBLIC

On October 1, 1920, the fifteen savings banks established on an independent footing in the various suburbs of Berlin known as Gross Berlin, were merged, together with their entire wealth and liabilities, into the Savings Bank of the City of Berlin This colossal establishment which has been in existence one hundred years already, **has now nearly two million depositors and, owing to the union with the neighbouring institutions, can claim to be the largest savings bank in the world**

Germany

II. Through Federation & Empire to Republic

By William Harbutt Dawson

Author of "The German Empire, 1867-1914," etc.

THE Germans are an offshoot of the Teutonic stock, which on the dispersal of the Aryan family followed the Celts in their wanderings westward from Asia. The German tribes had come in conflict with the Roman power before the opening of the Christian era. Having towards the end of the second century B.C. subdued the Celts who had gathered on the northern and western confines of Italy, the Romans struck against harder rock when they found their farther progress barred by the tribe of the Cimbri. That collision was for Rome disastrous, for Papirius Carbo and his army met with signal defeat near the site of Klagenfurt (113 B.C.).

Flushed with victory the Cimbri pushed westward through Gaul as far as Spain, devastating the country through which they passed. Returning north they were joined by another powerful German tribe, the Teutones, who had moved west from their settlements beyond the Elbe, and the allies planned the invasion of the Italian peninsula simultaneously from the west and the north. This adventure ended with complete disaster for both tribes, Marius defeating and decimating the Cimbri at Vercellae and the Teutones at Aquae Sextiae (Aix-en-Provence) in 101-2 B.C.

Germans in Conflict with Rome

The check thus given to the German invaders was only local. A little later the struggle was resumed in Gaul, where the warlike Suevi (Swabians) had obtained a foothold. Attacking Ariovistus, the duke (Herzog) of this tribe, in Upper Alsace, Julius Caesar drove him back across the Rhine. It is to the Suevi, still a semi-nomadic tribe, that Caesar specially refers in his account of the Germans, their personal qualities, habits and customs and institutions. In the north and east of Germany, however, Roman influence was still unestablished, and under Augustus and Tiberius attempts were made to enforce and consolidate it, but not without serious repulses. The worst of these occurred in A.D. 9, when Arminius, or Hermann, chief of the Cherusci, who had learned military science in Roman service, destroyed a Roman army under Quinctilius Varus, in the three days' battle of the Teutoburg Forest. Then jealousies and feuds among their chiefs weakened the resistance of the tribes, and under Vespasian Rome's power was reasserted and extended.

Of Germany at the end of the first century of our era Tacitus has left a systematic study of the utmost value. He speaks of the German tribes as inhabiting at that time the regions between the Danube in the south, the Rhine in the west, the North Sea, and the Slavic regions in the east. He describes the country as covered by dense forests, varied by treacherous morasses, and mountains which yielded iron and also precious metals. Agriculture was systematically carried on, the commoner fruits were grown, the earlier system of common land was giving place to private ownership.

Tacitus's Study of Germany

The people lived in villages protected against outside enemies, and while the women tilled the fields the men went to the war and the hunt. Domestic and married life showed a high standard of order and morality; marriage was esteemed a sacred institution, women were honoured, and wives, though they worked hard, ruled in the home. Religion and religious rites, including sacrifice to the gods, were practised, though there was no formal priesthood.

Tacitus speaks of courage, truthfulness, chastity, and hospitality as specially characteristic of the Germans, though he also records their addiction to intemperance and gambling. Already class divisions had begun to show themselves in the social organization; there were freemen (enjoying full rights of citizenship) and in small numbers an estate of nobles; below them came a class of semi-free persons, the Liti, who might not hold land in fee simple and who paid taxes to the owner in chief; and at the bottom of the social scale came the slaves or serfs, prisoners of war or descendants of the same, who performed the more menial work and were exchangeable as chattels.

During the second century the conflict between the primitive culture of the German tribes and the highly organized State system represented by Rome seemed to have worn itself out, and before its close the greater part of Germany, as we know it, had passed under Roman influence. Victorious generals had divided the territory lying on the left bank of the

Rhine into the two administrative districts of Germania superior (prima) and Germania inferior (secunda). Rome had also multiplied her strongholds and camps both on the frontiers and in the interior, and these became the nuclei of towns. Among the most important of the early centres of Roman influence on and near the Rhine were Cologne, Aix-la-Chapelle (Aachen), Coblenz, Treves, Strasbourg, Mainz, Worms, and Spires; while of Roman settlements in the south, the principal were Ratisbon (Regensburg), Augsburg, Passau, Salzburg, and Vienna.

Development of the Federal Instinct

Throughout German history there has been a constant conflict between two strong tribal characteristics—the tendency towards union and fusion in the presence of common danger and the deeper-lying spirit of independence and separatism. Already the federal instinct showed itself. Roman power decayed and provincial administration fell into disorder under a series of weak rulers, and the German tribes, which had preserved their virile virtues even in dependence, reasserted themselves. More and more the tribes had sought strength by union, and Rome had now to contend no longer with isolated units but powerful confederacies.

Thus in the middle of the third century there is mention of the great confederacies of the Suevi, the Alemanni, the Saxons, and the Franks. Allied to the Suevi were the Lombards of the Lower Elbe, the Vandals of the Upper Elbe, the Hermanduri, who survived in the Thuringians, and the Burgundians, who had settled in the north-east and east of Germany, between the Oder and the Vistula. The Alemanni were the successors of the Suevic confederacy, and ultimately settled in the present Swabia.

Irruption of the Goths under Alaric

The Saxons, first mentioned by Ptolemy in the second century, appear late in the following century as a tribal confederacy, comprising the Angles, Cherusci, Chauci, Angrivarii, and other stocks, inhabiting the coastlands west of the Elbe and Weser, with the Frisii (Frisians) for neighbours. The Franks, who now come into prominence, were an amalgamation of many tribes settled in the Middle and Lower Rhine regions.

The strongest of these tribal confederacies was that of the Goths, a masterful race which had trekked from Scandinavia across the Baltic to the Vistula, and asserted possession as far as the Black Sea. Theodosius had divided the Roman empire into eastern and western divisions, and the latter was the scene of the great historical irruption of the barbarians. Towards the end of the fourth century the Huns, a wild nomadic Mongolian tribe, broke into Europe and dispersed the Goths, who were driven westward and southward. An incursion of West Goths into Northern Italy followed. Led by their brilliant general Alaric, the invaders continued their victorious progress to the walls of Rome, which they occupied and plundered (409-10).

About the same time the East Goths occupied Southern Gaul and all Spain, except for the small part (Portugal) which had fallen to the Suevi; the Vandals set up a kingdom in North Africa; the Burgundians appropriated the Rhone valley; and the Bavarians, a new tribal confederacy, settled in Raetia. The power of Rome was paralysed by these convulsions, and the garrisons in north-west Germany and Britain were withdrawn. As a result of the barbarian invasions the empire lost the best of its western provinces.

Invasion of the Huns under Attila

Once more the Huns moved forward. Under their terrible king Attila, they broke out of the Lower Danube region and Hungary, and poured like a flood over Central Germany and into Gaul. A collision with the Roman power took place in 451 at Troyes, where, with the help of the West Goths and Franks, the Roman general Aetius defeated the invaders, but his army was too exhausted to follow up its success, and Attila was able to withdraw in safety. In the following year Attila again wreaked vengeance on Italy, but with his death in 453 the menace of the Huns came to an end.

In the fifth century German tribes were firmly settled in all those parts of modern Germany which had been brought under Roman rule. Eastern Germany, however, was still occupied by Slavic tribes, who had migrated to Europe later than the other Aryan peoples. The German tribes were pagans and still nominally barbarians, but unlike the fierce Huns, they were not bent on wanton and purposeless destruction. Their first necessity was to live, and to that end they needed land on which to settle. They took land wherever the pressure of tribal needs drove them, but having settled, they were willing to live harmoniously with the aboriginals.

Gradually relationships of some confidence were established with Rome; Germans were admitted into her citizenship and service, and even to rank and high office therein; more and more also her armies were recruited from the German tribes. Rome had stood for the harsh and unbending principle of uniformity, and this principle demanded the

repression of nationality and the assertion of one citizenship and one law Roman civilization, as reflected in systematic administration an orderly communal life and well built towns must have powerfully impressed the barbarians with the inferiority of their own rude customs and manners and it suffered no abrupt and wholesale effacement at their hands Rather they may be said to have overlaid it as the streets and fora of the Eternal City itself were overlaid during successive centuries by new levels It has been well



GERMANY AND ITS PEOPLES

said by J S Brewer that what happened was a change but not a complete transformation What was dead was dead before the barbarians came, what was alive lived on and was now to enter into a new state of existence '

Of all the larger German tribes the Franks were the Romans best neighbours, while the Saxons and Frisians most resented interference The Franks were divided into the Ripuarian branch, settled on both banks of the Middle and Lower Rhine and the Salian branch at the mouth of the river and the adjoining seaboard Not seldom they assisted the Romans to resist the encroachments even of other German tribes, though they were prone to aggression themselves when circumstances were favourable

The first orderly State system created by the German tribes owed its existence to this stock which was characterised by a strong spirit of cohesion and exceptional political instinct A king of the Salian Franks Clovis grandson of Merovaeus after whom the Merovingian dynasty was called ranks as the founder of the Frankish empire which at his death extended from the Rhine Neckar and Main to the Atlantic

In 496 in fulfilment of a vow made before taking arms against the Alemanni Clovis, with 3 000 chosen warriors was baptized into the Christian faith in the cathedral of Reims On his death in 511 the Frankish kingdom though co tinuing as a unity passed under the rule of his four sons His conquests were continued however and one of the earliest was the subjugation of the Thuringian realm in Central Germany which was divided with the neighbouring Saxons while Bavaria was appropriated later and the Alemanni were also brought into complete dependence

In the middle of the sixth and again early in the seventh century under Clovis the Great the Frankish empire returned under a single rule Practically the whole of the German tribes, with the exception of the Saxon and Frisian groups had now been shepherded in the Frankish realm

The civic organization of the Frankish State differed from that described by Tacitus In particular there had been a change in the relations between the freemen and the semi free, the Liti, or descendants of the aboriginals Exposed

to frequent obligation to military service, which kept them away for long periods from their farms, the former decreased in numbers and in fortune; while the latter, upon whom military service did not impose a like penalty, rose to higher estate.

"Roman Empire of the German Nation"

The position of the freemen became worse when liability to military service was formally attached to the land. More and more, as this feudal relationship took definite shape, the poorer freemen lost their independence and became the virtual vassals of their landlords. The relations of State and Church had also changed. When the Frankish kings went over to Catholic Christianity they accepted the existing ecclesiastical system with its priesthood drawn from the original Latin-speaking population, as they found it. Nominally the Church was still dependent upon the Crown.

The halcyon era in the history of medieval Germany was the reign of Charlemagne (Charles the Great), son of Pepin the Short, lasting from 768 to 814. Charlemagne subdued in turn the Saxons, Wends, and Frisians, and extended Frankish rule until it comprised all the Germanic tribes with the exception of the Anglo-Saxons and the still pagan Northmen of Scandinavia. Already the de facto successor of the Roman emperors, he received the imperial crown at the hands of Pope Leo III. in Rome on Christmas Day of the year 800. So it was that the institution of the "Roman Empire of the German Nation," so impressive to the imagination of the Middle Ages, yet so fantastic—half fact and half fiction—came into existence; the truth being that more than a millenium was yet to pass before an empire of the German peoples could be created. Voltaire said truly that the Holy Roman Empire was neither holy, nor Roman, nor an empire.

Supremacy of Charlemagne

Charles had become the acknowledged head and protector of Roman Christendom, and for the present the Papacy itself owned allegiance to him. But the alliance between the secular power and the Church thus formed was to prove a disturbing and disintegrating factor in the later political life of Germany. Not long was the Papacy contented with a dependent relationship or even one of parity. Pope and Emperor claimed that they stood equally for unity and order; each sought to establish peace on earth on the basis of authority, to be accepted on pain of forced submission; each represented the grandiose ideal of a Christian World State. But the medieval world was not large enough for two despots; one had to be supreme, and it remained to be seen which would prove the stronger.

While he was not slow to adopt Roman principles of government, short of doing violence to tribal customs and traditions, Charlemagne was pre-eminently a Teuton ruler, and under him the Frankish monarchy reached its highest development. The independent tribal duchies were abolished, so that the Emperor's sovereign position was now supreme. For purposes of administration the realm was divided as of old into districts or Gaus (Gauen), over which were counts, and these again into Hundreds, governed by centurions. The military system was developed further on the feudal principle, and the security of the frontiers was assured by the institution of Marks, or Marches, placed in the care of Margraves (Markgrafen), each being responsible for the defence of a given length of frontier.

Dawn of German National Existence

Within a generation the descendants of Charlemagne had divided his Empire five times. The principal division was that which resulted from the epoch-making Treaty of Verdun (843) which, by separating Germany from Gaul, marked the beginning of German national existence. Though there was repeated reunion, the tribal spirit of independence, which Charlemagne had kept in check, revived and made steady headway; while the Popes, taking advantage of the internal difficulties of the Empire, succeeded in magnifying their temporal power, gaining full control of Italy and claiming the right to confer the imperial title on whomsoever they would.

With the death of Louis the Child (911) the Carolingian dynasty ended, and eight years later the Saxon line succeeded in the person of Henry I. (the Fowler), one of the wisest and most progressive of German rulers, famous as the great town-builder. His son, Otto the Great, elected king at Aix-la-Chapelle (Aachen) by the acclaim of all the German tribes, ruled once more over an undivided empire as left by Charlemagne. Invited to Rome to protect Pope John XII. against Berengar II., he duly fulfilled that task, and received the imperial crown in reward (962). From that time dates the union of the Roman Empire with the German kingdom, whose rulers were required to receive the crown at the hands of the Popes. The double position imposed on these rulers heavy responsibilities, political and military, which were by no means to the advantage of Germany.

The Saxon was followed by the short-lived Franconian line of kings. Henry III., the second of the dynasty, consolidated his

power, and by stern measures reformed the Papacy, which had fallen into abuse and discredit, deposing three Popes successively. Herein he rendered to the Church a great and urgent service, but events soon proved that in purifying the Papacy he strengthened it. Hildebrand, becoming Pope as Gregory VII., in 1073, made his great bid for temporal sovereignty in the decree asserting for the Church independence and immunity from lay interference. Henceforth neither the Emperor nor any temporal ruler was to have part or lot in the choice and investiture of the clergy.

This decision brought Henry IV. in antagonism with the Papacy, so long the faithful, and at times humble, ally of the temporal power. When he presumed to declare the Pope deposed, Gregory answered the challenge by citing him to appear in Rome to answer misdeeds alleged against him, and on his refusal excommunicated him (1076). The ban was only withdrawn when Henry, alarmed by the disaffection of the German princes, made a pilgrimage of submission to Canossa in the following winter. The dispute over the question of episcopal investiture remained open for nearly half a century, and was ultimately settled by the Concordat of Worms (1122), which made minor concessions to the Emperors, without essentially weakening the Papal claim.

The Empire Under the Hohenstaufens

The last of the Franconian line was Henry's son, under whom the first of the Crusades took place. Then Lothair II., the Saxon, ruled for twelve years (1125-1137), and the Hohenstaufen dynasty succeeded. On his deathbed Lothair had handed the imperial insignia to Duke Henry the Proud of Bavaria, then the most powerful prince in the Empire, for Saxony had passed into his hands, and in consequence Henry confidently hoped to succeed. But the tribes preferred a weak to a strong ruler, and their choice fell on Duke Conrad III. of Swabia, so initiating the bitter feud between the Guelph (Bavarian) and Ghibeline (Hohenstaufen) parties, which lasted until the close of the fifteenth century.

From Lothair, Albert the Bear, a Saxon noble, ancestor of the later Margraves of Brandenburg, received the Saxon Nordmark (later the Prussian Altmark), on the left bank of the Elbe, a foothold from which he quickly extended his jurisdiction and territories.

Of the Hohenstaufens, who held the imperial dignity for 116 years, the most conspicuous was Frederick I., known as Barbarossa, or Red Beard (1152-90), around whose personality and deeds gathered much romantic legend, which is part of German folk-lore down to the present day. During his reign the relations between the Crown and the Papacy, which favoured the Bavarian claimants, assumed increasingly acute forms, but his domestic record in Germany was one of steady progress and prosperity.

Of outstanding events incidental to the Hohenstaufen era which were to prove important for the future of Germany may be named the ejection of the Wends from Northern Germany, henceforth colonised by Saxons, and the severance of Silesia from Poland, with its conversion into an independent duchy, which passed under German influence and culture. Now also we hear of the Teutonic knightly orders of S. John and the Temple, formed under the influence of the Crusades. These orders settled in districts like Brandenburg and the region lying eastward inhabited by Slavic tribes, and, following a persistent policy of more or less peaceful penetration, ultimately brought Eastern Prussia under German civilization and Hohenzollern rule.

Growth of Communal Institutions

In this later medieval period an important step forward was made in the development of civic and communal life and institutions. In every direction towns grew and prospered, often becoming autonomous communities. In particular, the old military settlements on the Rhine and other streams, which had suffered with the decay of Roman power, took a new life; thriving ports rose on the seaboard and the larger rivers; in the middle of the thirteenth century the powerful Hanseatic League of maritime and commercial towns began its career; the arts and crafts rose in dignity and esteem; and in this period were produced, under the combined influence of the Church and local patriotism, many of the most famous monuments of German ecclesiastical and municipal architecture.

Domination of the Hapsburgs

At the end of the Hohenstaufen period there followed an interregnum of twenty years during which the Empire was without a legal head, though the title was claimed and used by several rivals, one being Richard, Earl of Cornwall, brother of Henry III. of England. In 1273 Rudolf of Hapsburg was formally elected Emperor at Frankfort, owing his success largely to the influence exercised in his favour by Frederick III. of Hohenzollern, Burggraf of Nuremberg, head of a family which was destined to play a critical part in the later history both of Germany and the Hapsburg line. In the first half of the fifteenth century, with the election of Albrecht II. of Austria (1438) the imperial Crown passed permanently to the Hapsburg family. The

election of the early Emperors was originally a very democratic proceeding. They were chosen by the tribes, every freeman having, theoretically, the right to vote, and the election took place in open-air assembly. In course of time the function was left to the higher secular and spiritual powers. By a decree known as the Golden Bull, issued by the Emperor Charles IV. in 1356, the method of electing the Emperor was amended, and the number of electoral princes was reduced to seven, three being ecclesiastical sovereigns (the Archbishops of Cologne, Mainz, and Treves), and four secular (the King of Bohemia, the Duke of Saxony, the Rhenish Palsgrave or Count Palatine, and the Margrave of Brandenburg). (Bavaria acquired electoral right in 1648, and Hanover in 1692.) Frankfort was fixed as the place of election and Aix-la-Chapelle (Aachen) as that of coronation.

Rise of the Hohenzollerns

A critical moment in the history of Germany came when the Hohenzollern family migrated from the south and took possession of the Mark of Brandenburg. Of this territory the Emperor Sigismund in 1411 made Burggraf Frederick VI. of Nuremberg governor. Several years later he came into full possession of the Mark and received the electoral title. Frederick inherited a neglected and undeveloped territory, plundered by a lawless nobility and demoralised by lax government, but by wise and strong administration he gave it a new life, and Brandenburg became the nucleus of a powerful State. At the imperial election of 1438 a Hohenzollern seemed to have a chance of the succession.

Charles V. and the Reformation

Of the later Emperors none recalled the glory of past ages—the time of Charlemagne, of Otto the Great, of Frederick Barbarossa—as did Charles V., King of Italy and Spain, who was elected in 1520. His reign synchronised with the Reformation, which inaugurated the modern epoch in German history. In the struggle with the Church, which began in 1517, the Emperor, jealous for the static principle of authority, championed the old faith. A time of violent storm and stress occurred in the political and religious life of Germany before a modus vivendi was reached by the two factions. This took the form of the Peace of Augsburg, concluded in 1555, which gave to the territorial rulers the right to accept or reject the reformed faith as the official religion of the State; such of their subjects as chose to be dissentients being allowed to seek freedom of conscience and worship elsewhere.

A disastrous legacy of the Reformation was the religious or confessional war which began in 1618 and, after lasting for thirty years, left the country impoverished and exhausted, its lands largely devastated, its rural economy destroyed, its towns decimated, and its civilization thrown back for generations. By the Peace of Westphalia (1648) the religious equality and rights of the German rulers as affirmed by the Peace of Augsburg were recognized, but right of conscience was still refused to the individual citizen. France secured portions of Alsace and was confirmed in the possession of several towns of Lorraine, already occupied by her in 1552, while Sweden received Western Pomerania, and the independence of Holland and Switzerland was affirmed.

The later history of the old German Empire is little more than a record of progressive senile decline, though it was still to drag on a feeble existence for a century and a half. The Empire's adversity was the opportunity of the territorial rulers, who more and more strengthened their independence and augmented their power at the expense of the Emperor, to whom little more than his title remained

Brandenburg and the Great Elector

Conspicuous among the States which benefited by the slackening of imperial authority and the intrinsic feebleness of Austrian rule was Prussia. Step by step Brandenburg lengthened its cords and extended its stakes, until a petty margraviate grew into a powerful kingdom, able to challenge Austria's primacy. Within her own territories—the so-called "Hausmacht" of the Hapsburgs—Austria was sufficiently consolidated, but her position as head of the Empire was shaken.

Lacking effective defence, the Empire was exposed to menace from any enemy, either within or without, able to challenge its security. Thus it was that Louis XIV. of France (1643-1715), then the first of Continental rulers, made desperate efforts to establish a dominating influence in Germany, intriguing unscrupulously with faithless princes, some of whom accepted from him bribes and subsidies. The absolute monarchy of France found ready imitation at that time in Germany, where, in their petty courts, futile sycophants introduced the language with the manners and modes of France. By their unworthy mimicry of foreign ways, and their treason to the cause of nationality, these simulacra of kingship only deepened the humiliation which had befallen their country and increased the disaster which awaited it. In that

critical time Germany was saved for the German nation by the will and effort of Frederick William, the Great Elector of Brandenburg (1640-88), then the most vigorous and also the most ambitious of her territorial Sovereigns. The duchy of Prussia had come to his house by marriage in 1618, and hereditary claims had extended its territories on the Rhine. Under this ruler the electorate made further progress. Recognizing that the strength of Prussia must rest on military efficiency, he created a strong standing army. He wrested Pomerania from Sweden, he got rid of the ancient Polish suzerainty over the duchy of Prussia, and finally consolidated his loosely held territories into a strong, organized State, which was to prove a " rocher de bronze " in the midst of a tumbling and crumbling Empire. He was the only German prince who seriously challenged and resisted the ambitions of Louis XIV.

After waging two wars of aggression against the Netherlands, Louis turned his attention to Germany, raiding and devastating the Palatinate, and annexing additional districts of Alsace and the Rhineland. Against such attacks the Empire was helpless, for it had no army of its own, and Austria cared only for her dynastic patrimony. The Great Elector stepped into the breach, and though he fought with wavering allies and only partial success, he did much to keep alive the spirit of patriotism and independence in the best part of the nation.

Creation of the Kingdom of Prussia

It was under his son and successor, Frederick I., that Brandenburg became the Kingdom of Prussia (1701). The grandson of this king, Frederick the Great, increased his realm by the seizure of Silesia after three campaigns against Austria. Later (1772) Frederick gained by his participation in the first partition of Poland, then a disorganized and ill-governed kingdom, the later province of West Prussia and the Netze region, while the remainder of the kingdom went to Russia and Austria, the prime movers in this act of spoliation. There was a second partition of the booty in 1793, and a third in 1795, as a result of which Prussia's share was increased.

When the French Revolution broke out, most of the German princes rallied to the support of the French Sovereign and the monarchical principle. It was a rash step, fateful to themselves and their peoples, who were far from approving it, for it secured for Germany the hostility first of the Republic, and later of Napoleon. German separatism never played so unworthy and unpatriotic a part as in the succeeding wars with France. Saxony, Bavaria, Württemberg, and Baden openly allied themselves to Napoleon, and the rulers of the first three of these States accepted the royal status at his hand. In spite of the coalitions formed against France the rulers of Prussia and Austria succumbed, and Napoleon assigned much of their territories to his relatives, his generals, and his German allies. The treaties of Campo Formio (1797), Rastatt (1798), Lunéville (1801), Pressburg (1805), Tilsit (1807), and Schönbrunn (1809), emphasised the accumulating measure of Austria's and Prussia's humiliation and ruin. On August 1, 1806, Napoleon, who was crowned Emperor of the French in 1804, and King of Italy in 1805, declared the Holy Roman Empire dissolved, and five days later, at his bidding, Francis II. —who had already assumed the title of hereditary Emperor of Austria—resigned the imperial office.

End of the Napoleonic Tyranny

For Germany, and Prussia in particular, the only redeeming event of that time was the succeeding War of Emancipation (1813-15), which evoked a striking outburst of patriotism, discounted only by the defection of those of the German States whose rulers enjoyed Napoleon's favour or pay. The fifth and strongest of the European Coalitions was the precursor of the " Battle of the Nations " at Leipzig, marking a final turn in Napoleon's fortunes. Beaten in this decisive struggle, Napoleon began his fighting retreat to France, followed closely by the victorious allies, who on March 31, 1814, entered Paris, where peace was signed in May, Napoleon being consigned to Elba.

Later in the same year the Vienna Congress for the resettlement of Europe opened, but while it was still deliberating Napoleon returned to France and resumed the war. It was a last attempt to re-establish himself, and it failed. With the allied victory of Waterloo (June 18, 1815), won by Wellington and Blücher, and Napoleon's exile to St. Helena, Europe had peace for nearly forty years.

Reorganization of Germany

By the second Treaty of Paris (November 20, 1815) France was deprived of all the territory which she had seized since 1790, including the left bank of the Rhine. The most important of the other territorial readjustments were the cession to Prussia of a portion of the kingdom of Saxony, the repartitioning of Poland among the three Powers concerned, the return of Lombardy and Venetia to Austria, and the assignment of the Rhenish Palatinate to Bavaria, and of East Friesland to Hanover, which now became a kingdom. An

important part of the work of the Congress was the political reorganization of Germany. To this end there was created, by the Federal Act of June 8, 1815, the Germanic Confederation, consisting originally of thirty-nine sovereign States, chief among them the six kingdoms of Austria—in which was vested the presidency—Prussia, Hanover, Bavaria, Saxony, and Württemberg. The Kings of Denmark and the Netherlands were members in respect of fiefs in the old Empire.

Rivalry Between Austria and Prussia

The rivalry between Austria and Prussia for primacy which had begun in the old Empire was continued in the new Confederation. The Liberal forces in Germany had hoped that the superhuman efforts and sacrifices made by the peoples in the overthrow of the Napoleonic tyranny would be rewarded by national unity in the form of a democratic commonwealth more or less of the English type. They suffered a sore disappointment. The Germanic Confederation was no more than an alliance of Sovereigns for the maintenance of the old political status; the Act constituting it made no mention of the nation. Even the stipulation of the Federal Act requiring the Sovereigns to introduce representative bodies was perfidiously ignored by most of them for nearly forty years, and it is significant that the causes of both popular government and national unity found clearer comprehension and stronger sympathy in the small States than the larger.

Bismarck the Empire-Maker

Prussia, which might at that time have acquired the intellectual leadership of Germany, was content to be the tool of Metternich and the reaction. Dominated by the two Great Powers the Imperial Diet for a generation practically concentrated its attention upon the repression of democratic movements and the Liberal spirit wherever manifested. The French revolution of February, 1848, caused repercussions across the Rhine, and in their fear the rulers made large promises, but no sooner had the danger of the moment passed away than these promises were again ignored. A constitution for all Germany was, indeed, drawn up by a national parliament, held at Frankfort, and the imperial crown was formally offered to the Prussian King, but only to be refused. It was a sign that a sterner discipline still awaited the German ation.

While, however, the political organization of Germany was thus postponed, her material prosperity advanced. Industry underwent great development; the railway system was introduced; the old inter-State Customs barriers were broken down; practical free trade was established with foreign countries; there was talk of a navy and the need for colonies; and already the foundations of a great economic future were laid.

It was due to Otto von Bismarck, who became Minister President and Foreign Minister of William I. in 1862, that Prussia finally attained the dominant position in Germany which history had marked out for her. Convinced that neither Prussia nor Germany could truly realize herself until Austria had been extruded, he worked for this end by the aid of all the resources of a statecraft as audacious as it was unscrupulous. First seeking to strengthen Prussia's maritime position by dispossessing Denmark of the Elbe duchies of Schleswig and Holstein at the end of a war arbitrarily forced upon her (1864), he adroitly made the joint occupation of the territories by Prussia and Austria the pretext for a quarrel, into which he drew Prussia's ally by affronts and aggravations whose object was as clear as their effect was certain.

Confederation of the Northern States

On the eve of hostilities Prussia declared the Germanic Confederation dissolved, and put forward a scheme for a new alliance of the German princes from which Austria was to be excluded. The ensuing Bohemian Campaign (June-July, 1866), was for Prussia a promenade militaire; within a week Austria lay at her rival's feet. The terms of peace imposed upon her were lenient, for Bismarck was concerned to make of Prussia's present enemy a future friend; he asked for no cession of territory, and was satisfied with the payment of the bare war expenses and Austria's withdrawal within her natural borders.

The war had led to a last display of the old spirit of tribal division, for while the majority of the smaller federal States joined Prussia, influenced more by fear than by enthusiasm for the promised reorganization of Germany, Saxony, Hanover, and electoral Hesse in the north, with Baden, Bavaria, Württemberg, and Hesse-Darmstadt in the south, sided with Austria. As a result of the war, Prussia appropriated both of the Elbe duchies, the kingdom of Hanover, the electorate of Hesse, part of Hesse-Darmstadt, and the free imperial city of Frankfort.

A confederation of the States north of the Main was now formed, with a liberal constitution, the southern States being for the present left to their own devices. It was a half-way house, a temporary resting-place on the way to complete national unity, and as such was described by

Bismarck, who never showed truer statesmanship than at that time, when he might have forced the reluctant States outside the ark to come in, but did not It was an omen of progress however, that in the first year of the Confederation there was created a Customs Parliament, consisting of the Federal Diet enlarged by representatives of the southern States, empowered to enact common fiscal policy for all Germany

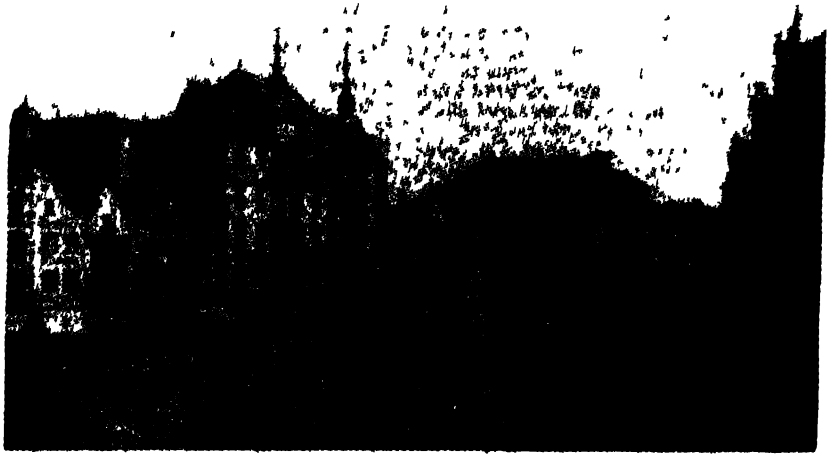
Apart from the lingering spirit of particularism a further and more serious obstacle still blocked the way to the complete unification of Germany, and it was the antagonism of France Louis Napoleon had watched the progress of the unity movement with growing jealousy and alarm and by much and various futile intrigue had striven to counter it Even yet he did not relinquish the hope of keeping the north and the south apart, the latter under the aegis of Austria and with that end in view he cultivated the closest possible relations with the Emperor Francis Joseph and his late allies

Determined to force matters to an issue Bismarck provoked a quarrel with France over the question of the Spanish succession, and, succeeding in his old device of putting his opponents in the wrong he tempted Napoleon to a declaration of war (July, 1870) A supreme crisis in the history of the German nation found the whole of the tribes united under a common banner

Totally unprepared for the encounter, mistaking paper soldiers for fighting battalions, and relying too confidently upon the strength of her emotions and a conviction of the justice of her cause, France invited defeat and sustained it The penalty imposed upon her was the loss of Alsace-Lorraine, taken from the old Empire piecemeal in the three preceding centuries, and the payment of an indemnity of two hundred million pounds. On Jan 18, 1871, in the Hall of Mirrors, at Versailles, the 170th anniversary of the creation of the Kingdom of Prussia, German unity, realized in a revived Empire based on the principle of nationality, was proclaimed, and King William I of Prussia elected by the federal Sovereigns as its head

The history of Germany and its peoples from 1871 to the outbreak of the Great War in 1914 was one of steady advancement in material and, for at least half the time, in political power The tribal spirit has never entirely disappeared, yet, subject always to an apparently irreconcilable incompatibility between north and south, the States, their rulers, and their populations have on the whole worked harmoniously together

Prussia has never failed to press against her allies the advantages accruing to her in virtue of her larger population, amounting both before the war and still to a little over three-fifths of the whole, her greater military resources and wealth, and not least the prerogatives secured to her by the constitution but however unpopular,



BEFORE THE RATHAUS IN A TOWN OF OLD GERMANY

Bonn, of which ancient city the above photograph shows the market place, stands upon the left bank of the Rhine some fifteen miles from Cologne. It is a residential town, famed as the birthplace of Beethoven and for its university. The scene presented here is a pleasant one, with the fine, tall buildings looking down upon the cobbled square across which the trams clank and rattle

from the political standpoint, Prussia may have proved as a predominant partner, there is no gainsaying the fact that the capacity, will power, and driving force native to the character of her people in every sphere were potent factors in the progress made by the entire Empire during the first four decades of peace.

Bismarck's Genius and Limitations

As Chancellor and Foreign Minister for just half of this period, Bismarck played a leading part in European politics, though never meddling in foreign questions without direct interest for his country. When in the early eighties he capitulated to the colonial movement, he did it under pressure of ardent pioneers of Empire, whose enthusiasm he did not share, and he was never convinced that the colonies were a sound investment; while with the naval development which soon followed this departure he had no sympathy whatever. Rather his mind was set upon the consolidation of Germany as, in Metternich's phrase, "a saturated State"—a State fitly compacted together and finished once for all.

Germany's domestic progress, the development of her internal resources, both physical and intellectual, was his chief concern, and in its pursuit he laboured with single-minded devotion according to his lights. He was not equally wise in all the measures by which he sought to attain his ends, and he was invariably more successful on the material than the social and human side. The introduction of Customs tariffs for the protection of undeveloped industries and a threatened agriculture, the nationalisation of the Prussian railways, the promotion of great canal projects, and his workmen's insurance schemes are all measures which stand to his credit as evidences of far-sighted enterprise, attended by conspicuous success; but his successive quarrels with the Roman Catholic Church, Social Democracy, and the Poles of Eastern Prussia, far from making for social peace and political stability, introduced elements of friction and bitterness into the national life which were productive of permanent harm.

Events Antecedent to the Great War

The broad lines of domestic policy laid down by Bismarck were followed by the later Chancellors, but with steadily diminishing independence of judgement and of action. Here the principal departure was in the prominence given to naval expansion. In foreign affairs the departures were more marked, and as time passed they became distinctly ominous. Although midway in his chancellorship Bismarck concluded an alliance with Austria-Hungary, he to the last held fast to the traditional tie with Russia. Under the third and last Emperor and his more tractable advisers the importance of maintaining this tie unimpaired was no longer recognized with the old clearness, and the special interests of Austria came more and more to govern German policy in relation to the south-east of Europe.

The inevitable effect was to undermine what Bismarck called "the good old relationship" between the Courts of Berlin and St. Petersburg, which had dated from the beginning of the nineteenth century, and to accentuate and bring into a fateful prominence the perennial Slavic problem. So it was that in the war which broke out in August, 1914, and of which the occasion, rather than the cause, was the murder of the heir apparent to the Hapsburg throne and his consort by Serbian conspirators, Germany and Austria-Hungary fought side by side, with Bulgaria and Turkey as their allies, against a powerful coalition of which Russia, France, Great Britain and Italy were the leading European members.

Establishment of the Republic

After lasting for more than four years, fortune oscillating strongly during its earlier stages, the struggle ended in the complete defeat of the Central Powers in Oct., 1918. By the ensuing Treaty of Versailles, concluded in June, 1919, Germany was required to pay a huge indemnity, and to cede to France Alsace-Lorraine, to Denmark part of North Schleswig, to Belgium several frontier districts, and to a revived Polish State the Polish portions of the Prussian monarchy; the seaport of Danzig was made an independent State, and Memel was placed in the trusteeship of the League of Nations; while the German colonies were transferred to Great Britain, France, and Japan under the League's mandates. For the present, and for a long time, Germany has altogether lost the position of primacy among the Continental Powers which she had occupied since 1870.

The close of the Great War coincided with a revolutionary movement, which, beginning in Hamburg in the north, spread like wildfire through the whole country, though only in a few of the St. taking dangerously violent forms. Behin the movement was the entire force of social democracy, with the almost undivided support of the urban working classes, and also much sympathy from the down-trodden labourers of the rural districts. The middle classes and the aristocracy could only look on in stupefied amazement and alarm while the greatest political transformation in their country's

history was consummated as by word of command.

Such of the rulers as were not summarily deposed abdicated voluntarily, and so far as they were concerned the transition from monarchy to republicanism was effected without bloodshed. The whole of the States duly adopted republican constitutions, and while the confederation was continued, even with the old name "Reich" (henceforth generally translated as Realm), it was on the same democratic basis.

The old Empire comprised twenty-five States, in addition to Alsace-Lorraine, which never received formal federal status. Owing to the amalgamation of seven of the small Thuringian States in one, with the name Thuringia, and the absorption of another of them by Bavaria, the number of the federal territories is now reduced to eighteen.

There is no doubt about the genuineness of the democratic order which has been established in Germany; it remains to be seen how far the model Republic will succeed in practice in a country with such strong monarchical traditions. The new constitutions are nowhere very popular outside the ranks of labour, though opinions differ widely in all classes as to the propriety of allowing some of the expelled rulers to return. It is probable that any early attempt to reinstate the old political order in States like Prussia and Saxony would be the signal for a great social convulsion. It is to Bavaria that the hopes of the monarchists are specially directed.

GERMANY: FACTS AND FIGURES

The Country

Comprises eighteen States: Anhalt, Baden, Bavaria, Brunswick, Bremen, Hamburg, Hesse, Lippe, Lübeck, Mecklenburg-Schwerin, Mecklenburg-Strelitz, Oldenburg, Prussia, Saxony, Schaumburg-Lippe, Thuringia, Waldeck, Württemberg. Total area about 181,780 square miles; population about 61,500,000. As a result of the Great War, the German realm lost in Europe about 27,000 square miles, and in population some 6,500,000 inhabitants, while the overseas possessions lost by the war had an area of about 1,000,000 square miles, and a population estimated at 15,000,000.

Government and Constitution

Republic, under constitution adopted by National Assembly of 423 members at Weimar, July 31, 1919, with a universal, equal, direct, and secret franchise of male and female voters on the proportional representation system. President elected for seven years. Legislature includes Reichsrat of 66 and Reichstag of 469 members, elected for four years.

Defence

Permanent Defence Force (Reichswehr), authorised establishment, 100,000; Public Safety Police (Sicherheitspolizei), armed and equipped, 150,000; Emergency Volunteers (Zeitfreiwilligen), 150,000; Civic Guards (Einwohnerwehr), 350,000. Navy includes six pre-Dreadnoughts, six light cruisers, twelve destroyers, with certain reserves without ammunition on board. Personnel of navy, 15,000, with 1,500 officers and warrant-officers.

Commerce and Industries

In 1920, the acreage and produce in metric tons of the chief crops were respectively as follows: Wheat, 3,453,185 and 2,255,055; rye, 13,313,117 and 4,971,800; barley, 3,996,155 and 1,799,713; oats, 8,109,180 and 4,870,126; potatoes, 6,149,680 and 28,243,765; beet, 817,435 and 7,964,024; hay, 13,721,665 and 23,669,144.

Fruit is largely grown and about 181,650 acres are devoted to vines. Forestry is extensive and scientific over a large area.

There are coal and iron mines in Prussia; silver and copper are mined in the Harz area; zinc is mined in Silesia, and coal, iron, and silver in Saxony.

The yield of the North Sea fisheries in 1920 was valued at 373,426,800 marks; of the Baltic fisheries 118,794,800 marks.

Principal industries include iron manufacture, steel, textiles, woollens, silk, potash, beetroot sugar, clocks and wooden ware, beer, and paper. Total exports to the United Kingdom in 1921 were valued at £20,549,999; imports from the United Kingdom, £17,831,748, the chief articles of export being hops, glass, dyes, cottons, woollens, clover and grass, machinery and toys.

The value of the mark of 100 pfennig, normally 11¾d, or 20.43 to the £ sterling, was in November, 1922, about 27,650 to the £. In addition to local municipal issues, the paper money in circulation in January, 1922, was 122,496.7 million marks.

In 1913 Germany's total exports were valued at £509,965,000; imports, £560,335,800.

Communications

Of 35,919 miles of railway line, 34,689 belong to the State. Chief canals: The Hohenzollern, connecting Berlin and Hohensaaten, Rhein-Herne, and Ems-Weser. Length of telegraph lines, 144,150 miles; telephone lines, 91,326 miles.

Religion and Education

No State Church. In 1910, religious bodies included 39,991,420 Protestants, 23,821,453 Roman Catholics, 283,946 other Christian denominations, 615,020 Jews. Education is general, compulsory from the age of six to fourteen, and highly developed. Supplementary to the elementary schools is a system of secondary and continuation schools and gymnasia, which prepare pupils in a nine years' course for the universities and learned professions, and technical high schools, normal schools, agricultural high schools, and commercial schools. In addition to lyceums, there are twenty-three universities.

Chief Towns

Berlin, capital (population 1,779,000), Greater Berlin (3,801,230), Hamburg (985,780), Munich (630,700), Leipzig (604,380), Dresden (529,320), Cologne (633,900), Breslau (528,260), Frankfort-on-Main (433,000), Düsseldorf (407,338), Nüremberg (352,675), Hanover (310,430), Essen (439,250), Chemnitz (303,775), Stuttgart (309,197), Magdeburg (285,850), Bremen (257,920), Königsberg (260,890), Stettin (232,726), Duisburg (244,300), Dortmund (295,026), Kiel (205,330), Mannheim (229,570), Halle-on-Saale (182,320), Cassel (162,390), Altona (168,730), Gelsenkirchen (168,550), Elberfeld (157,200), Barmen (156,326), Augsburg (154,550), Aachen (145,750).



GREEK MANHOOD SWINGING DOWN THE STREETS OF NAUPLIA

It is among the peasantry that the finest type of Greek manhood is found, and these Arcadians marching down a street in Nauplia well exemplify the noble bearing of the rural population. Straw hats are tending to replace the once universal red cap, but the short white kilt, or fustanella, is still the general wear, girt round by a gay sash and topped by a zouave jacket and full-sleeved shirt

Photo, C. Chichester

Greece

I. A Modern People Cast in Ancient Mould

By Hamilton Fyfe

Special Correspondent of "The Daily Mail"

IF, being in company with Greeks, you should have a mischievous desire to set them furiously by the ears, you have only to speak of the theory that the Hellenes of to-day (that is their name for themselves, the ancient name) are not the descendants of the Greeks of Hellas who left the world so rich a heritage of noble thought and noble emotion enshrined in their literature and architecture and sculpture.

This theory, elaborated by a German professor, is based upon the known fact that after the brightness of ancient Greece was dimmed four centuries before the birth of Christ, the land was overrun by tribes of Slav origin. According to the professor, these tribes exterminated and took the place of the ancient Greeks, becoming the ancestors of the Greeks of to-day, who should, therefore, be considered a Slav people.

Nowhere has the professor's hypothesis been treated as more than a possibility. In Greece it is considered an infamous slander. The Greeks will not allow any doubt to be thrown upon their direct descent from the Athenians and Spartans and the citizens of the other States which gave this small country so resounding a fame. And the probability is that they are right.

Succession from the Ancient Greeks

Certainly they are a mixed race. For so many centuries their land has been the home of people belonging to so many nationalities that this could not be otherwise. Yet it seems clear that the strain of Hellene blood persisted and was stronger than other strains. It was more lively than the Slav strain. It easily conquered such Turkish and other alien elements as were introduced during Turkey's long and evil rule over the Greeks.

It would be fantastic to suppose that the nation of to-day has a great deal in common with the Hellenes of the age of Pericles But it appears to have enough resemblance to justify the belief of the modern Hellene that the mould has never been broken and thrown away, however much it may have been altered by the changing hand of Time

True Democracy in Being

Since Greece was freed from Turkish domination in 1828 the likeness has become more noticeable. Liberty has allowed characteristics to shine out which were hidden by the pall of despotism. For example, the genuinely democratic sentiment of the Greeks has taken forms which recall ancient Greek history. They show no respect whatever for barriers of class or caste. Indeed, these can scarcely be said to exist How could they exist in a country where a rich merchant will have brothers who are peasants, where a lawyer and a shepherd may be sons of the same father, where the man who drives pack-mules over the mountains may be closely related to a leading politician?

There is a healthy conviction among the Greeks that everyone is as good, socially, as anyone else. The artificial grades which divide men from one another, and give privileges to those who happen to have been born in old or wealthy families, are laughed at. The labourer who digs in your vineyard will shake hands with you when he says good-night. The boy who sells you a newspaper will tell you what he thinks about the political situation. The old woman who cooks for you will quickly leave your service unless your behaviour is what that of a gentleman should be towards a lady.



MUSICAL GREEK GYPSIES OF THE AETOLIAN PLAINS

Gypsies are known to have been among the inhabitants of the Morea in the fourteenth century and, at the present day, encampments of these dark skinned nomads are not infrequently seen in some of the out-of the way districts of Greece Despite their shiftless, vagabond life, their appearance causes no alarm, brigandage among them is a thing of the past, and their peculiarities and eccentricities are tolerated with kindly indulgence

In England, where the feeling of class differences, of superiority and inferiority, has been bound up with the national life for so long, this kind of equality is scarcely possible yet Even if those who have been brought up to believe themselves "superior" were ready for it, the labourers and the cooks and the newspaper-boys have only lately, and only in small numbers, begun to think of the possibility of any other relations between them and their employers than that which requires them to say "Sir" or "Ma'am," and to touch their caps and to suffer themselves to be spoken to in curt, masterful tones.

There are many Greeks who would prefer this relation; they would like their money or their official positions to be recognized by some deference on the part of "the lower orders." But the lower orders will have none of it. They do not admit that they are "lower." The notion has probably never occurred to them. This is to be accounted for by the absence of any

marked difference in manners and in speech between those Greeks who are well to do, and who follow "white-collar" occupations, and the mass of the people. The labourer sits down to dinner with you, and you find that his way of eating and drinking, his ease and courtesy, are like your own (perhaps a shade more correct and agreeable). The old cook is a lady in thought as well as in word; to wound her sensitive feelings, to ignore her self-respect would, you recognize at once, be unpardonable. The newspaper-seller can express himself with fluent vigour, and his views are just as well worth hearing as those of anyone else.

That equality is surely very much in the ancient Athenian tradition. So is the interest which is taken by everybody in the Greek language, and the manner in which it is spoken and written. In the course of ages the tongue of Euripides and Plato has altered as all languages do. It has had words and expressions added to it from other languages. It has dropped a good deal of its rather complicated grammar. The result is a flexible, forcible speech. To those, however, who have their gaze fixed on the



GOSSIP AMONG THE PITCHER-FILLERS AT THE FOUNTAIN

Women work hard in Greece, and among their many household duties is the important one of filling the family pitchers. It is work that has its compensations, for in all lands the well, or the village pump, becomes a kind of central news exchange. Over this artistic fountain is an inscription recording that the philanthropist who had it erected did so at his own expense

Photo, E. Fenlon



CAPTAIN OF A MACEDONIAN COMITADJI BAND

Native of one of the hill villages of Macedonia, he is a born fighter and an ill man to quarrel with. The clothing of these people is all wool obtained from the hardy local sheep, and prepared and made up at home. The boots are of pigskin taken from the wild mountain swine. A permanent article of the men's decorative costume is a cummerbund, worn as a protection against malaria

Photo, H. B. Crook



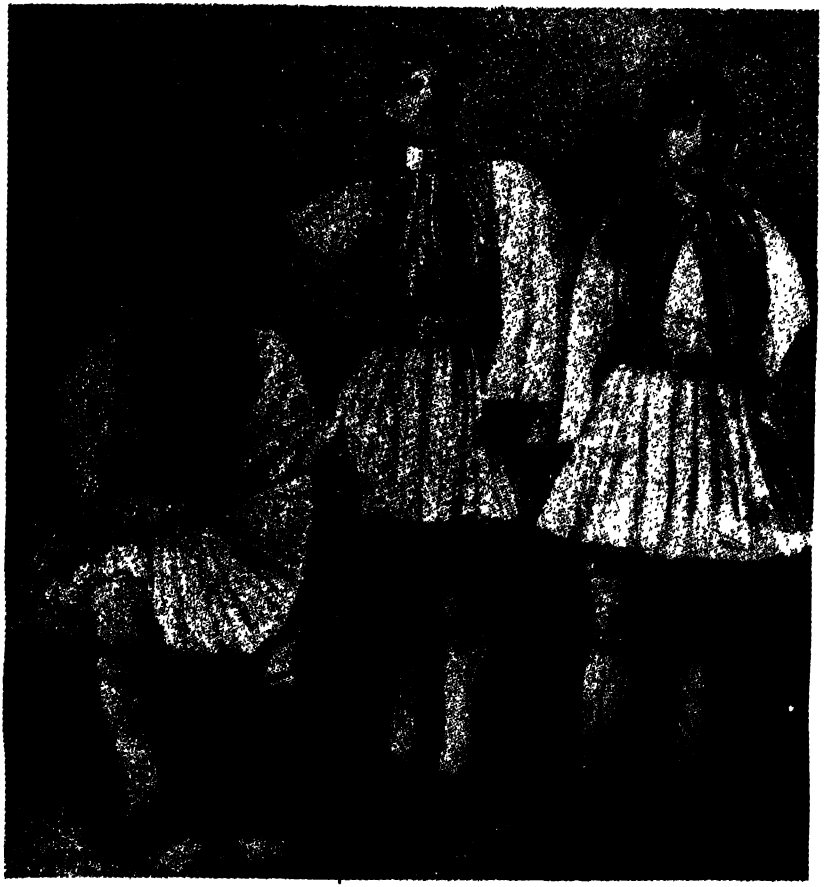
YOUTHFUL PATRIOTS OF THE KINGDOM OF HELLAS

Merry-making is general in Greece on the occasion of a State holiday and usually finds expression in enthusiastic processions, of which waving banners and jubilant singing form the principal features; and the schoolboys, in fresh white fustanella, the linen kilt of Albania which has been virtually adopted as the Greek national costume, are well to the fore in vociferous acclamations of patriotism

past it seemed desirable that the older form of the Greek language should be brought back. Soon after the country became independent this movement was started. Gradually the older form came into use for written Greek, and was adopted by many people for common speech.

Yet the new form had its partisans too, and somewhere about the year 1900 the fight became furious. It was not waged merely with tongue and pen by philologists in academic quarters. There were individual combats, there were riots in Athens. Professors who enriched the language with new phrases were attacked, not only as bad scholars, but as bad patriots. A leading supporter of "new Greek" abused his opponents so scandalously that he threw a great deal of wavering sympathy on to their side.

The absurdity of this acrimonious controversy is emphasised by the fact that the "old Greek" which gained the day for the moment is not the Greek of the ancients. It is really very little



TRIO OF GREEK SOLDIERS OF A FAMOUS PICKED CORPS

The Evzonoi, selected by the Military Council, are a high class of soldier, and serve as the King's bodyguard. An evzonaki enjoys far greater prestige than the ordinary Greek soldier; his pay is higher, and his uniform more picturesque. He wears the fustanella, an elaborately embroidered souave, a blue tassel on his fez, and blue tufts poised on the turned-up toes of his scarlet shoes

more "pure" than the new. There was no principle involved therefore, yet the excitement caused by the controversy could hardly have been more intense had it been proposed to abolish the Greek language altogether in favour of Esperanto That illustrates the character of the modern Greek, his interests are literary to a surprising degree, just as were those of the ancient Hellenes

It is hard to imagine an agitation being got up in England for a return to the English of Chaucer. Even "cranks" would scarcely be so cranky, according to the English standard, as that. It is quite impossible to suppose that, should such a movement be suggested, the general public would be found taking the faintest interest in it. The English language has changed since mediæval times not less than Greek, but how many people care about it one way or the other? In Greece it is hardly an exaggeration to say that everybody cares. In controversies which in England only attract the attention of a few scholars every Greek feels bound to take a side. He may know little enough about the matter in dispute, but he must have an opinion, otherwise he would be false to his ancestry, unworthy to be reckoned "an educated man"



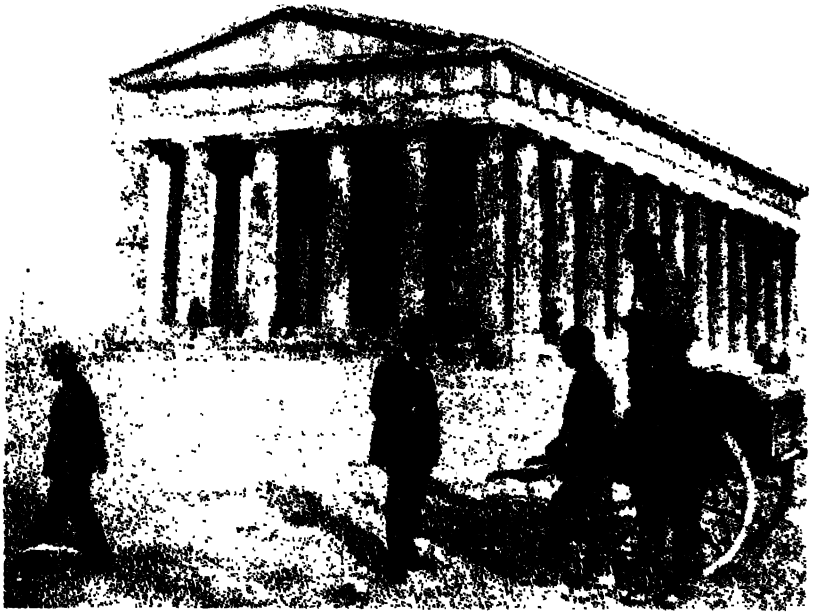
SENTRY AT THE ROYAL PALACE, ATHENS

The overcoat donned in winter by the Evzones, who serve as the royal bodyguard, is of thick blue material, tightly drawn in at the waist by a belt, and pleated so as to stand out over the white kilt which is worn beneath

Curiosity is another trait which is found in the modern, as it was in the ancient, Greek St Paul's gibe at the Hellenes of his day, that they were always "seeking some new thing," might as justly be levelled at those of our own time. Nowhere are travellers asked a larger number of questions They are everywhere met by the query "Where are you from?" They must tell, if they want to be friendly, all about their own concerns and families, all about their business, all about other countries they have seen, and the state of the world at large A crowd collects in Greece more quickly and with less urgent motive than in any other

country. The people are determined not to miss anything. So if you bargain with a cabman, or ask the way, or stop to buy some street-hawker's wares, you are pretty certain to have several persons listening and looking on. They do this without giving offence, their interest is so natural, so childlike, so ingenuously sympathetic and friendly.

The idea prevailing among Western nations that the Greeks are always on the look-out for a "slim" deal, that they are grasping and unscrupulous, masters of low cunning, is certainly a false idea so far as the people of Greece



GOLDEN GLORY OF OLD GREECE: THE THESEUM AT ATHENS

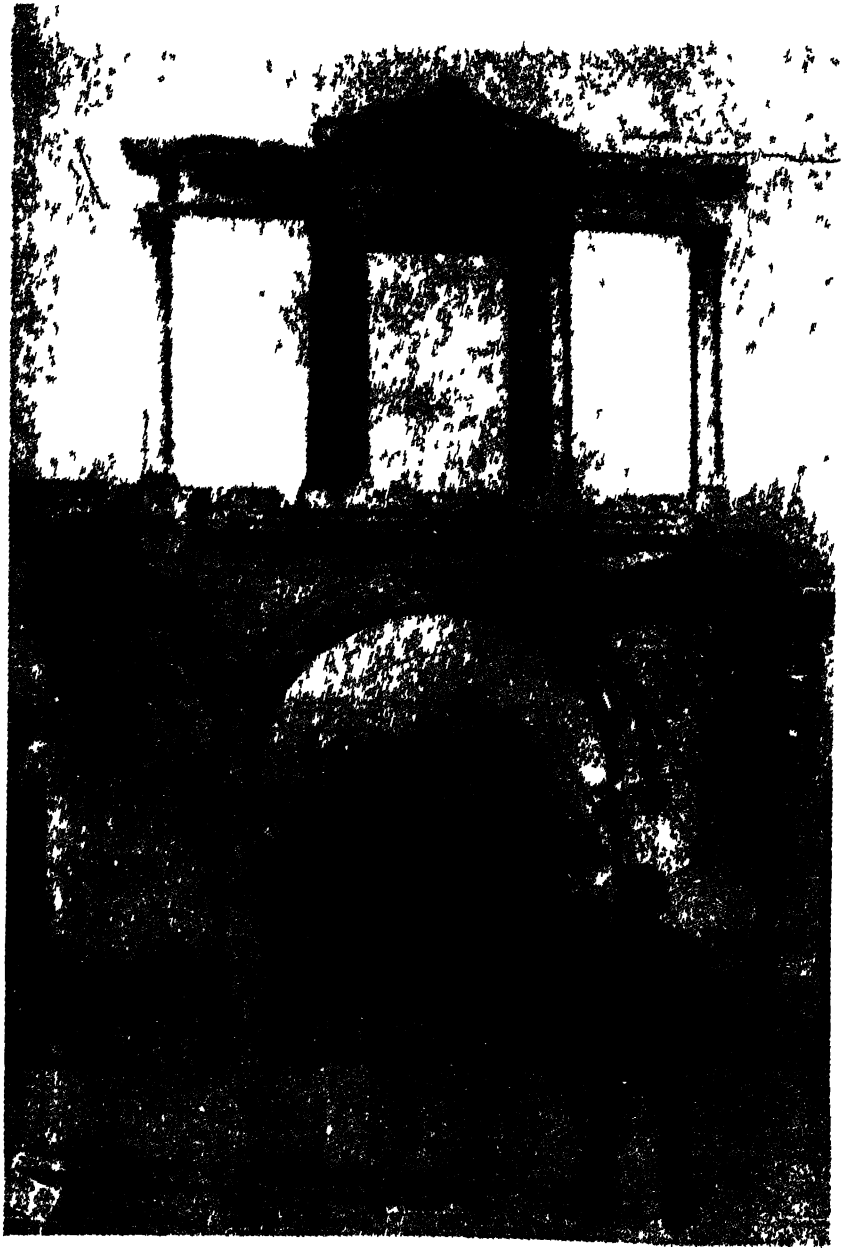
Although probably not the temple originally erected by Cimon over the bones of Theseus, this wonderful monument of Greek architecture is universally known as the Theseum. Almost perfect externally—an exquisite but empty shell—the beautifully proportioned edifice, with rather slender Doric columns, is of Pentelic marble stained by the weather of more than twenty-three hundred years to a lovely golden hue

Photo, Keystone View Co.

Indeed, a Greek's notion of being friendly is to tell you his affairs and to listen while you tell him yours. If you refuse, he is puzzled as well as annoyed. He cannot understand why you should object. He begins to think that you must have something to conceal. Travelling in Greece enriches those who are wise enough to take people as they find them with a vast number of pleasant acquaintanceships. Rarely does one come across a Greek who is not anxious to be helpful. They go out of their way to be kind. Hospitality is to them not merely a duty (as it is all over the East), but a sincere delight.

are concerned. Outside their own country some of them may have given cause for such condemnation. But in their own country they are not less, but rather more, honest than other nations. Far from trying to make all they can out of the traveller in Greece, the country people often refuse to accept anything for help they have given.

In the towns shopkeepers habitually ask far more for their wares than the wares are worth; far more than they expect to get for them. But this is



SPLENDID IN RUIN: THE TEMPLE OF THE OLYMPIAN ZEUS

Fifteen huge Corinthian columns of Pentelic marble are virtually all that remains of the superb temple which the Emperor Hadrian consecrated to the Olympian Zeus. The ruins stand on a much earlier substructure raised where the waterobtress of the upper town of Athens found an outlet. Hence the old legend that Deucalion founded the temple in gratitude for the disappearance here of the last waters of the Flood.

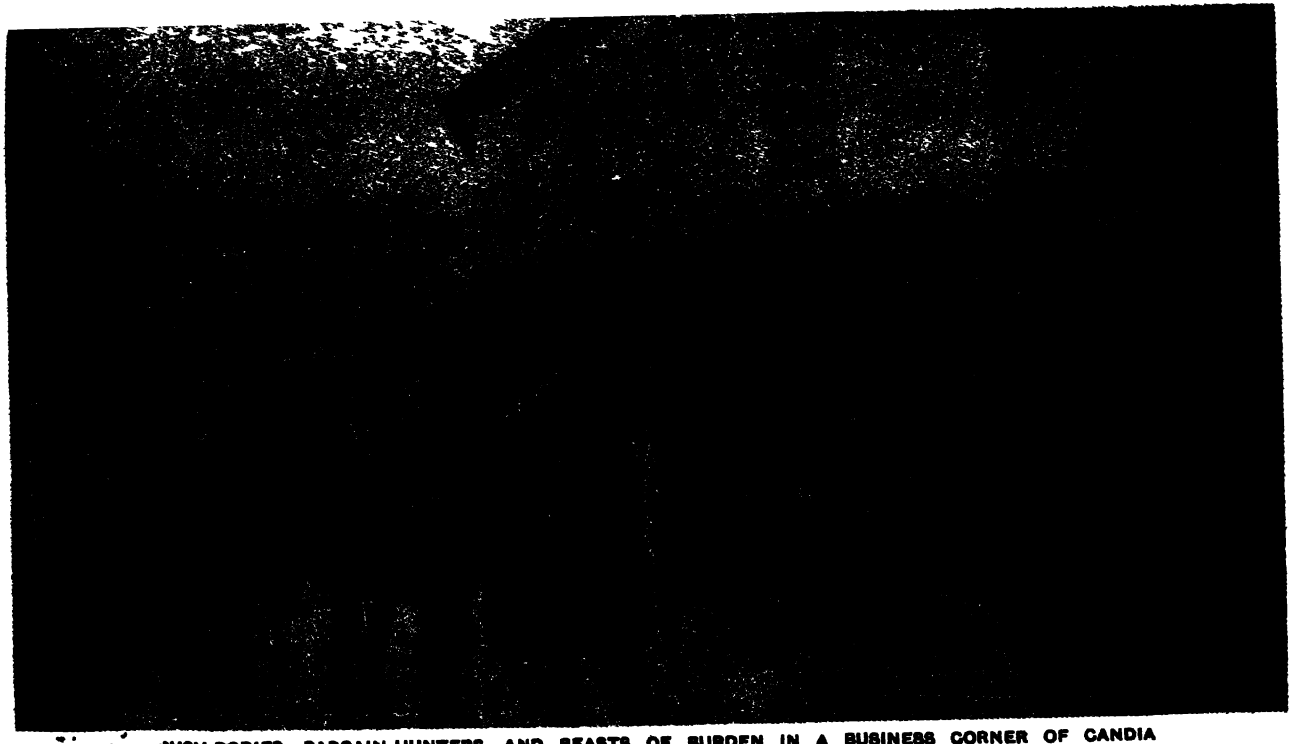
Photo, Keystone View Co.



NARROW BYWAY OF CANEA, CHIEF SEAPORT AND CAPITAL TOWN OF "THE GREAT GREEK ISLAND"

The island of Crete in the Mediterranean became a part of the Hellenic Kingdom in 1914. Although celebrated in antiquity for its laws, it figures little in Greek history, but Greek mythology made it the scene of many of the adventures of the gods and heroes. The native islanders are a handsome people, and the martial bearing of the young Cretan on the left stamps him at once as a soldier. Crete has given many thousands of her sons to the army of the mother country

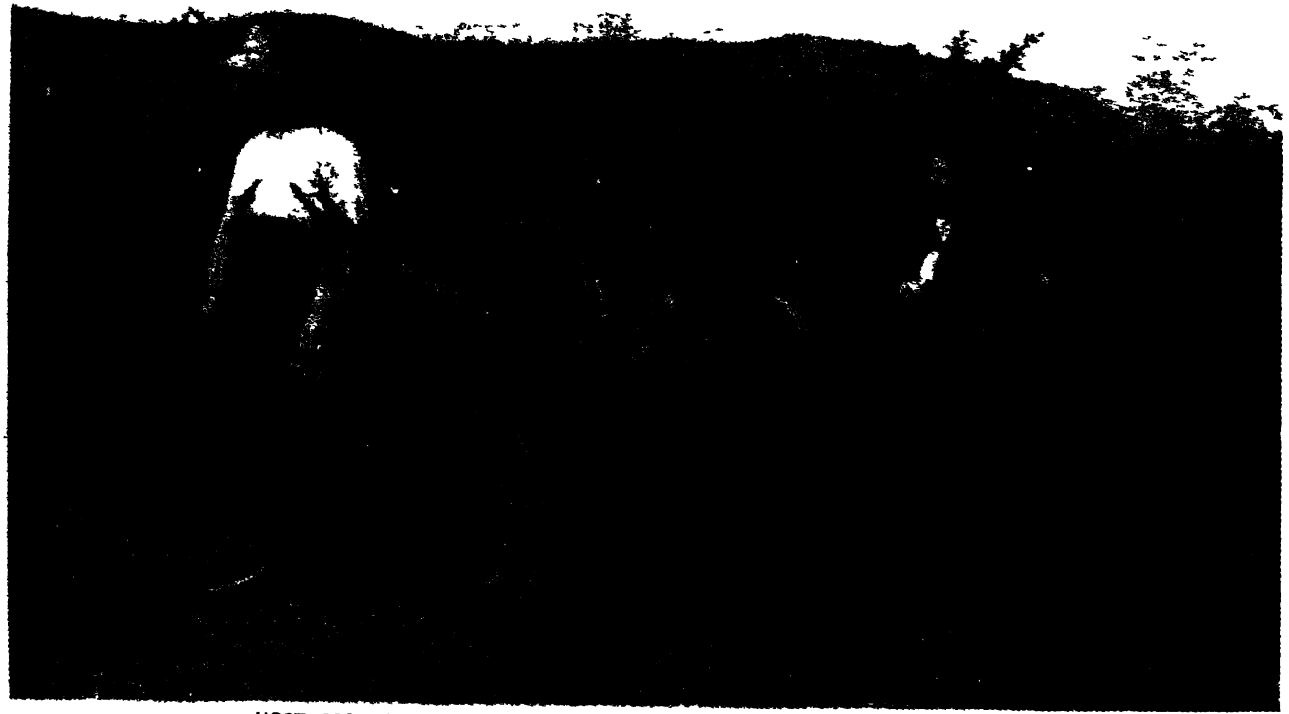
Photo, C Chichester



BUSY-BODIES, BARGAIN-HUNTERS, AND BEASTS OF BURDEN IN A BUSINESS CORNER OF CANDIA

One of the "hundred cities" ascribed by Homer to Crete, Candia, rebuilt by the Saracens in the ninth century, acquired such great prosperity under the Venetians in medieval times as the chief city and capital, that Crete was called in the official language of Venice the "island of Candia," which designation may still be noted in modern maps. Although now superseded by Canea as the political capital, Candia retains much of its ancient importance and carries on a thriving trade in oil, soap, and wine

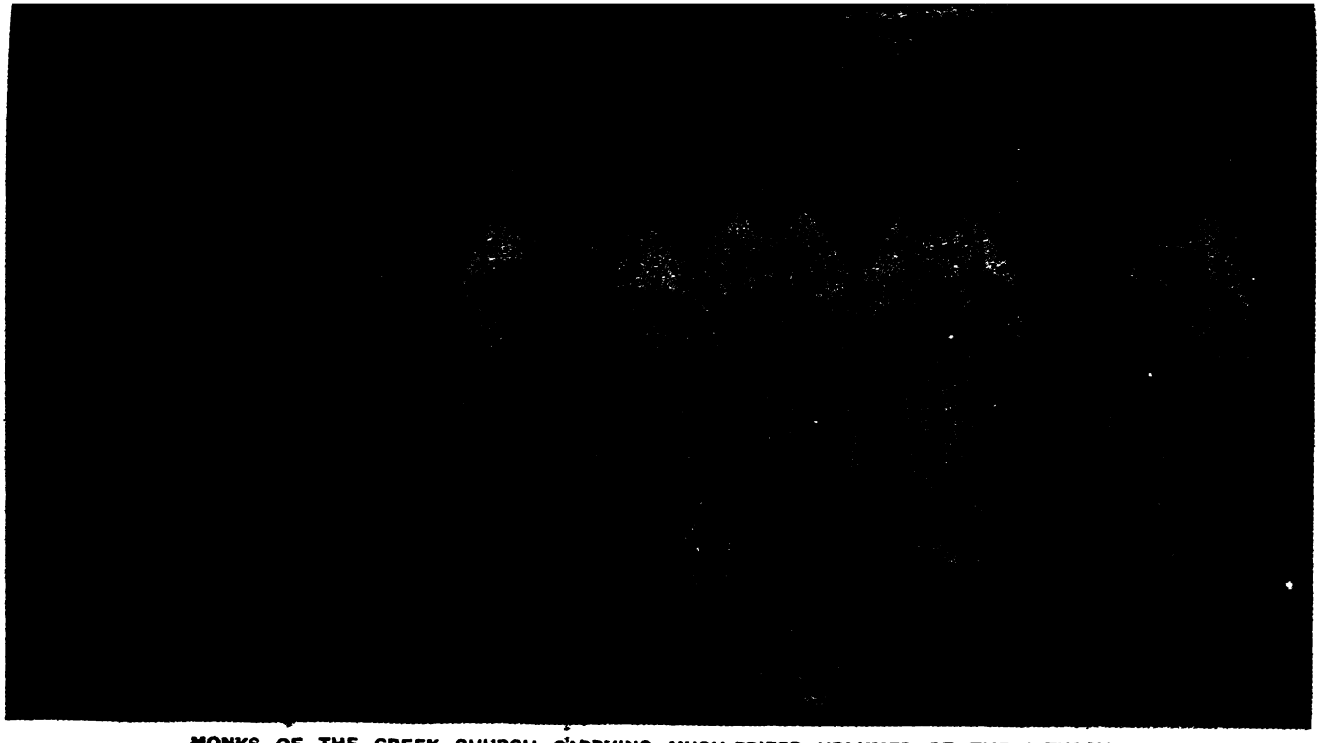
Photo, C. Chichester



HOSTAGES TO FORTUNE: GREEK PEASANT WITH HIS WIFE AND CHILDREN

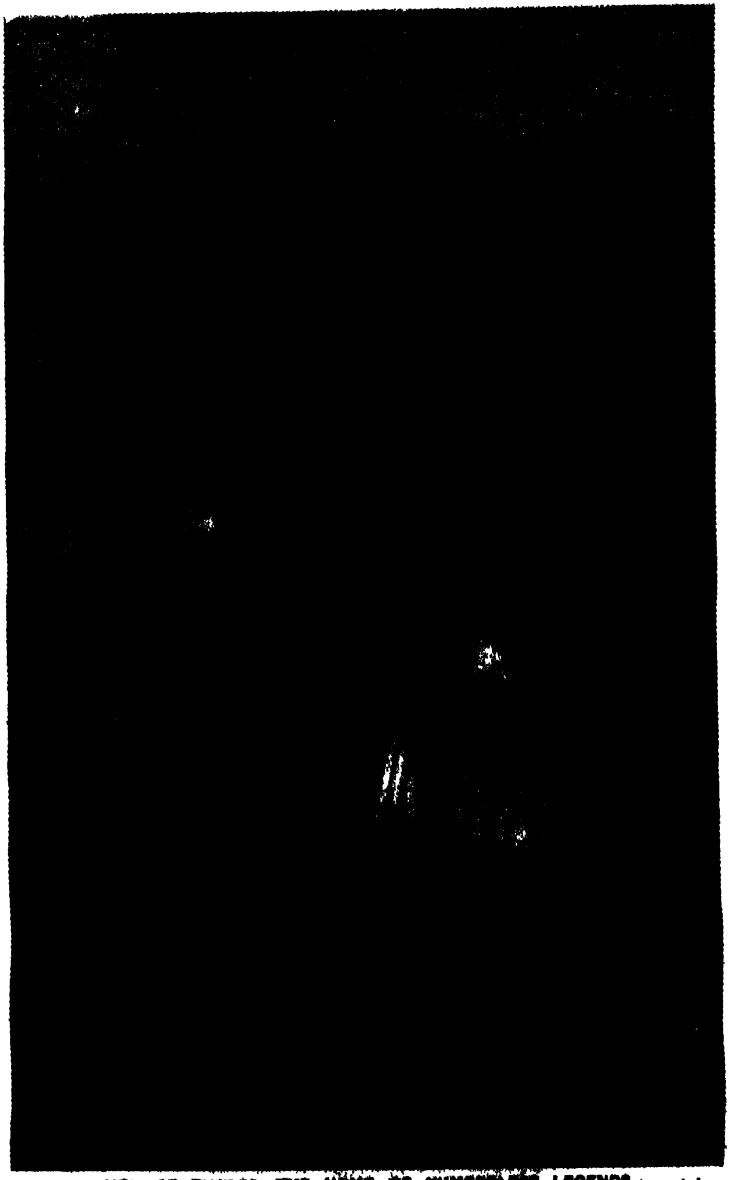
Taken generally, the Greeks are a hard working people, the most laborious of the peasantry being found in the Peloponnese. All hands in a family take part in the agricultural work, starting off early in the morning with the father leading his donkeys laden with all the necessary gear and the younger children, while the mother trudges behind with the last baby slung over her hip. Though conditions are hard, the Greek peasants manage to make a decent if modest living, and are seldom unable to amass a fair amount of ready money.

Photo F. Fowler



MONKS OF THE GREEK CHURCH CARRYING MUCH-PRIZED VOLUMES OF THE LITURGY

Their Orthodox Church is still dear to the hearts of the Greek peasantry, and the monasteries, of which there are not a few, play their own special part in keeping the Faith a vital thing. The monks are often better read than the priests, and the hospitality dispensed at the monasteries is generous and cordial to the stranger seeking shelter there. Here is seen a group of these holy men clad in their gorgeously embroidered vestments, and holding copies of their precious Liturgy, of which the bindings are encrusted with jewels and adorned with beautiful devices



MEN OF THEBES, THE HOME OF NUMBERLESS LEGENDS

In the bright sunshine these white-haired Thebans are strutting leisurely about the hills which surround modern Thebes, a little country town situated on the Cathedra or Acropolis of the ancient city. Their garments are chiefly home-made, but the gradual introduction of modern European clothing is spoiling both the picturesqueness of the native costume and the admirable industry of the native character

Photo, Underwood Press Service



PICKED EVZONOI SCOUTS ON PATROL IN THE WOODS

First rate shots and trained from boyhood in the woodcraft and other arts that make the successful mountain fighter, these Evzonoi are scouting in thickly timbered country. They need to know how to take advantage of every scrap of cover, for their white fustanella, breeches, and leggings make conspicuous targets. Yet they prefer their traditional uniform to any modern, less visible service dress

the practice of shopkeepers all over the East. It is no more than the opening move in the game of bargaining. The West is impatient with this system of doing business, calls it foolish and a waste of time. There is something to be said for it, nevertheless. In lands where trade is loosely organized there are no regular or standard prices. Bargaining is a means of arriving at a price which is fair to buyer and seller alike. It is the only means available.

I have seen Greek shopkeepers open their eyes wide and raise their brows in astonishment at an Englishman in a rage at being asked twice or three times the worth of some article exposed for sale. They could not make out why he lost his temper. He, for his part, could not make out why there were no fixed prices. It is the custom of sensible people in foreign countries to accommodate themselves to local customs, whatever they may be.

Where there does exist dishonesty is in political life, but who is to throw the first stone at Greece on that count? The same plan of filling up all public employments with supporters of the party which has managed to secure a majority is followed in the United States. The consequence is that opinion must very often be influenced by personal interest. Further, the public service suffers, and the time of ministers is largely occupied by considering the



SAVOURY ODOURS FROM A ROAST OF LAMB

It has been said that what beer is to the German, or water to the teetotaller, so is lamb to the Greek. Thus, at Athens, the hungry pedestrian may suddenly be confronted in the manner shown with a prospective meal in the cooking. The fearsome array of meat-hooks ranged above no doubt marks the site of former good joints that are no more

Photo, C. Chichester



GRILL BELTS OF THE BORDER IN RICH ARRAY



"LOOK AT THE PRETTY CAMERA!"

A happy picture of a promising young Greek with his mother. One sees how universal is the ancient cult of infant worship His majesty the babe, seated on his throne, which seems somewhat massive for so slight a burden, is being begged in vain to turn his gaze to the lens. However, there is evidently something much more interesting just outside the picture

claims of their supporters to some reward for their assistance. Government employment is coveted by a vast number of the half-educated who will not soil their hands with useful work, preferring the lazy life of a public office or of some local official post.

Ministers themselves are more honest in Greece than in most of the countries in the south-east of Europe. But they are obliged to let a good deal of corruption go on without attempting to stop it. And though they may be personally upright, their policies are often shaped by the mere desire to "turn the other fellows out" and take their places. The party game is played as fiercely in Greece as in any country with a democratic form of government. The Greek system gives the people the whole power in the State. There is no hereditary ruling class. There is only one house of Parliament, though there is a nominated Council of State which can revise legislation. Yet the government of the country is notoriously defective, both in vigour and in good sense. This is not due to the failure of the nation to interest itself in political issues. No people is more given to talking politics. They vote with enthusiasm at all elections, and they can explain why they voted this way or that. Most of them believe they would be quite capable of running the machine of government if it were entrusted to



ATHENS. THE GREAT CITY OF THE AEGEAN SHORE SEEN FROM MOUNT LYCABETTUS

The Acropolis or citadel, the square craggy rock seen on the right was the earliest seat of the Athenian kings, and at a later period was devoted solely to the gods. It is said to be unrivalled in its unique combination of natural grandeur, of artistic grace and of sublime historical associations. Mount Lycabettus commands a magnificent panorama of the great plain of Attica where nobly built and clothed in beauty lies Athens, the eye of Greece mother of arts and eloquence."

Photo Keystone View Co



MERRY-MAKERS ON A NATIONAL HOLIDAY DANCING A PAS DE QUATRÉ BEFORE APPRECIATIVE SPECTATORS

Holidays are numerous in Greece comprising days enjoined to be observed as holy by the Greek Church and anniversaries of events of national importance. The festivals are celebrated with very innocent jollification, the wine-drinking being seldom carried to excess, and the amusement consisting for the most part of dancing. These men are engaged in the Albanian Fling a lively dance for three or four persons, one of whom executes spectacular leaps and flourishes.

Photo E. Foster

them. Yet the action that results from all the talk is pitifully meagre.

All foreigners who have lived in the country for any time see that, if the fervour and energy which are put into politics were to be devoted to agriculture and industry and trade, the Greeks would be a prosperous people. They might do far more to attract visitors to their historic and beautiful land. They might make things easier for the traveller who takes pleasure in "the glory that was Greece," as well as in her mountains and valleys, and blue, laughing waters which have not changed since they were celebrated by poets four centuries before the birth of Christ. To see where the Olympic games were held, and where the Oracle of Delphi delivered its mysterious pronouncements is sheer delight to every mind which can enjoy both natural beauty and historic interest.

For a visit to Olympia you can land on a rocky and desolate coast at a little port named Katakolo, where, if it be autumn, you will probably see the quayside piled high with currants for export. Currants are the produce of Greece which go most into the outer world. They are delicious to eat fresh, and in their dried state they sweeten puddings and cakes for millions who have never troubled to wonder what they are.

From the port a panting little train passes from the desolate region into a rich and rolling pasture-land, a land of plentiful crops as well as fat herbage. After arriving at a station in the midst of nowhere, a short walk through a sun-baked village takes one to the spot where victory in contest of speed or strength could make men famous all through Ancient Greece.

No more beautiful site could have been found. Two rivers twist their silver courses through the valley, which is closed in by wooded slopes, the foot-hills of the mighty ranges that edge the horizon. Here on the greensward, among the ruins of the pavilions and dressing-rooms, one can picture the scenes which once filled the valley with shouts of encouragement and triumph. One can imagine the packed rows of eager faces watching the games. One can see the strained looks on the



AT PATRAS PORT: CURRANT WINE BY THE HOGSHEAD

Overlooking the Gulf to which it has given the name, Patras, last survivor of Achæa's twelve cities, is a town of the Peloponnese, and stands upon its north-west coast. Wine is one of the many exports, and here are seen barrels and casks ready for the holds of the ships that are waiting to carry them to other lands



THE VILLAGE LAUNDRY IN FULL SWING

Here there is no whirring machinery to deal with the week's washing. More simple but no less thorough and effective methods are in force, for though soap is not used the clothes are repeatedly drenched with water and dashed against the hard paving till they are spotless and ready for drying. The petrol can strikes a modern note in this scene of antiquated method

Photo, E. Fowler

features of the runners, the graceful swing of the disk-thrower, the wary eye of the wrestler, the proud lift of the winners' heads as they were decorated with the olive wreath.

Here was the holy place of that worship of bodily beauty and strength which has never been revived. Here the conception of the god-like was derived directly from the human at its best. What was the Hermes of Praxiteles, which is the jewel of the pleasant little museum at Olympia, but a perfectly-developed athlete, no doubt a competitor in the games somewhere about 500 B.C.? Little did the boy think he was posing as model for a statue that, 2,500 years later, would still be reckoned one of the noblest in the world.

I am not sure, though, that my most vividly enduring memories of Olympia do not cluster round a shepherd lad who, sitting under a tree to shade himself from the hot noonday sun, piped to his sheep a plaintive lay with all the melancholy of the East in its gentle cadences. Here was one of the charms of Greek life outside the towns. It has altered scarcely at all since classical times.

For Delphi the landing-place is Itea. We landed there in hot sunshine well before nine o'clock, our pinnace cleaving a glassy surface of deepest blue. On shore mules and donkeys—you paid your money and took your choice—were waiting, and we began to mount at once through olive groves, then up stony slopes tufted with brown and green, and showing here and there the pink autumn crocus or the delicate purple of cyclamen. At the half-way village we refreshed ourselves with Turkish delight, brought out by the smiling landlord of a roadside inn. Then on again, still upwards, till a glorious valley opened out before us and we could see the hillside where stood the precinct of the Oracle famous throughout the ancient world.

The very stones of the Sacred Way which we had followed were trodden by the feet of all who came to ask for counsel. The very pillars we could touch supported the treasuries into



MODERN EXQUISITE AND AN ARCH'S ANCIENT GRANDEUR

The average Greek is of medium height and normally of a cheerful temperament His dress varies somewhat according to his district but the chief features of the national costume are the white pleated fustanella, gold embroidered vest, tassel tipped shoes and the leathern belt from which usually depend the yataghan and tobacco pouch

Photo, C Uchter Knox



GREEKS OF TO-DAY STANDING WHERE ANCIENT HOPLITES TROD

Military service is obligatory in Greece, and liability to serve commences from the twentieth year and lasts for no fewer than thirty-one years. If illiterate, the conscript is taught to read and write, and must learn the Greek language if he speaks only Albanian. During his two years' compulsory service in the active army he may continue to exercise his trade, but not for his own benefit

Photo, Publishers' Photo Service



ROUGH TRANSPORT IN THE CYCLADES: THE TRAIL TO THE SEA

The track from the vineyards in the isle of Santorin is broken and stony, but the long train of sure-footed donkeys swings safely down the steep. Each with its two-fold burden of brimming casks, filled with the vintage of the hills, files down to the port below. Then, his task accomplished, the driver can turn his weary team home again to a well-earned supper and a good night's rest

Photo, C. Chichester

which they poured their gifts. This exquisite spot, overshadowed by Mount Parnassus, and moistened by the cool, clear waters of the Castalian spring, was once thronged by suppliants who had made the pilgrimage from the uttermost parts of the earth, as the Greeks knew it. Now it has become once more a magnet for voyagers from all lands, thanks to the French excavators whose skilful spadework has laid the foundations of the temple and treasuries bare. Still can be seen the holes in the rock where stood the tripod of the Oracle, though alas! the divine vapour rises no more, to be interpreted by Apollo's priestess.

Still, however, is the god of music worshipped by the dwellers at Delphi. Among the string of asses laden with wine-skins which passed unceasingly along the road by the side of our al fresco luncheon-place, driven by stalwart petticoated men, or by girls with distaffs in their hands, there came two pipers and a performer on the drum Wonderful music they made for us—elemental, passionate, now yearning in

a minor key, now triumphant with shrill ecstasy, while the booming of the drum supplied a harmonious background of accompaniment for the arabesques and convolutions of the pipe melody

Sitting in concert-halls, listening to some solemn quartette or sonata, with an audience that seemed to find the occasion one of unspeakable melancholy, I have often thought of the inspiring effect of those primitive airs filling the golden air of afternoon on that delicious hillside

A night's steaming from Itea brings one to Corinth Only those who have looked upon it can understand how blue the Gulf of Corinth is It is so blue that it leaves off being blue and becomes purple The Greeks called it the "wine-dark sea," and they were right If it were not so distant and so difficult to reach, many dangerously beautiful rivals to Nice and Mentone and Monte Carlo might spring up along the shores of this indescribably lovely coast

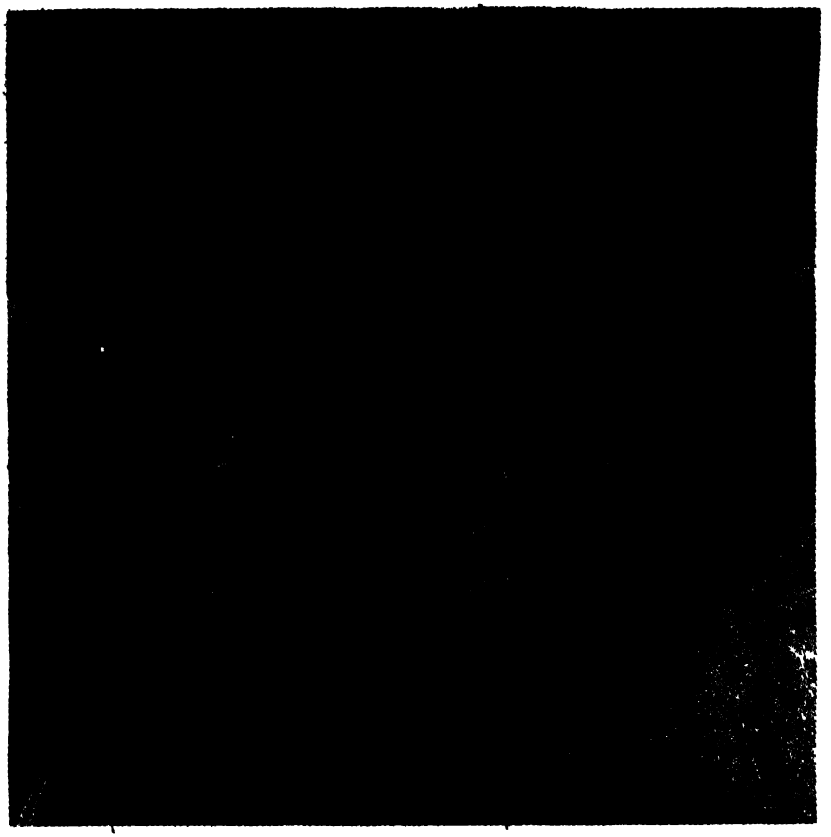
Corinth itself is laid out in the American style, in blocks, every street straight, every angle a right angle Yet how entirely non-modern it is in every thing else! Shops with open fronts and



INGENUITY SURMOUNTS THE MONOTONY OF THE OPEN ROAD

For sheer novelty the sight of this Greek maiden engaged with distaff and spindle while in the saddle would be hard to equal, but confident in the sure footedness of her mount, and in its obedience to the voice of her companion, she beguiles the golden hours of noonday with an industry long famed among the women of Greece The scene is a hill road near Delphi

Photo, C Chichester



WHERE THE HOMESTEAD IS THE FACTORY: A PEASANT AT HER LOOM

With the products of Lancashire at the disposal of so many countries it would perhaps seem strange that anyone should spend long hours learning and practising the delicate operation here portrayed. Yet this home industry is quite a live one in parts of Greece, and the finished article is more useful than would be thought possible in view of the home-made appearance of the machinery

Photo, E. Fowler

dark interiors where work and bargaining go on in the desultory Greek way. No streets in the English sense of the word, just roads, and monstrously bad roads, most of them. I felt like writing a Third Epistle to the Corinthians, exhorting them to put their highways into better repair. Driving to Acro-Corinth (the citadel) we thought more than once that the earth was quaking beneath our wheels.

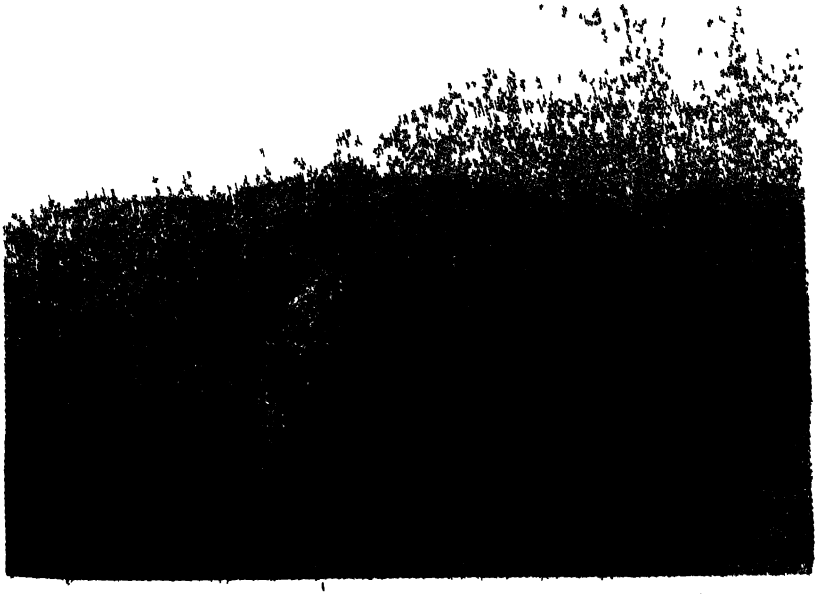
But Acro-Corinth would be worth a much more desperate adventure. A magnificent reward awaited us at the summit of this steep rock, crowned with Venetian and Turkish forts in ruins. One way we looked over the plain, patched with red squares of currant-bearing soil, which stood out from the whitey-grey of the more stony earth which forms innumerable ledges of tableland supported by sheer cliffs of rock. In the other direction lay the Aegean Sea, separated from the blue gulf by a strip of land which from that height looks very narrow. Salamis and Aegina could be seen when the heat-haze lifted; Athens, too, on a clear day. And all around are mountains—from violet Hymettus and snow-capped Parnassus to the hills of the Peloponnese—shimmering in the sunshine and

flooding the soul of the beholder with joy and deep content.

A narrow canal cuts the strip of land between the waters, thence to Piraeus or to Phalerum Bay is only a short run The bay is pleasanter than the crowded, smelly harbour of Piraeus, and an electric train, smartly managed, takes you to Athens in a very little while.

For many travellers Athens means simply the Acropolis, the most perfect relic of the finest architecture the world has known, a group of half-ruined temples which would tell us what the Ancient Greeks were if nothing else of their work remained. Sun-steeped, majestic, those marble columns, as they glow against a sapphire sky, seem to be giving out the stored-up golden light of twenty-five centuries They make the Acropolis one of the glories of the human race. It alone, with the theatre of Dionysos, would well repay the journey to Athens

But there is interest in the modern city, too. To begin with, there are the Athenians. Sit outside one of the cafés in Constitution Square on a fine evening, when the bootblacks and newspaper-sellers are fighting for custom, and the sellers of pistachio nuts, picture post-cards, sweet-scented flowers, and collar-studs, press their wares upon you. Here you very soon notice one way in which the Athenians seem to have changed very little. It was neglect of practical citizenship that ruined them in classical times Listen to what a Greek newspaper said a few years ago: "If we were to print articles on Greek commerce, on the development of the country's resources, the replanting of its bare mountains, the improvement of its material condition, we should sell about fifty copies a day When we give the latest rumours of an impending political crisis, the probabilities of a dissolution of Parliament, or the chances



MAKING READY THE FIELDS FOR THE WORK OF THE SOWER

The ground is stony and weed-grown beneath the hills, and the fruits of the earth are only gleaned after much toil and struggle with nature's unkindness. Yet the soil usually yields rich harvests despite the fact that modern theories of agriculture make but slow progress. He is sure of future rewards as behind the plodding team the ploughboy drives his lonely furrow

Photo, Henry Riley



COWS IN THE CORN: ELEMENTARY AGRICULTURE IN HELLAS

The unenclosed fields give a spaciousness to the landscape, over which the winds can blow full and free and help the sun to dry the corn. It is for this that the patient peasant is driving her yoke, the simple implement on which she sits turning over the stalks to expose a fresh surface to the air. The task is long and wearisome, and not every farm can afford oxen



CROWN OF THE YEAR AMID BROAD ACRES

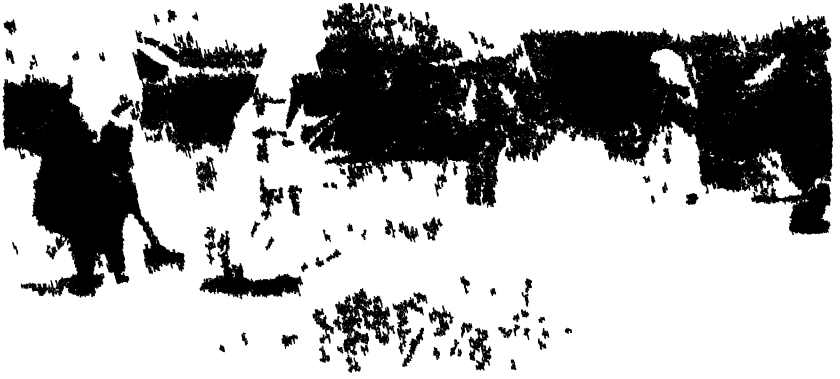
As in most other branches of agriculture, the operation of gathering in the year's harvest in Greece is conducted by simple methods and with rude implements that have stood the testing of many a year's cultivation. The process, then, is a somewhat protracted one, but the Greek peasant finds that so far it not only supplies his country's needs, but leaves also a surplus for export

Photos, E. Fowler



WHEN THE REAPERS' WORK IS DONE

A rich yield from the well sown land is here being transported from the fields to the windmills whose giant sails, whirled by the lusty wind to turn the great mill stone, the upper on the nether, will grind it to flour The donkeys doing duty as farm wagons appear to bear their loads with patience, though the foremost seems to feel that this is the last straw and is proceeding to eat it



GREEK PEASANTRY PITCHING THE CORN

Greece is mainly an agricultural country, and although her economic life depends practically on the products of the soil only one fifth of the total area is cultivable To a large extent the land is in the hands of peasant proprietors, and the conditions of agricultural life, differing greatly in the various regions, are for the most part very backward, due chiefly to the dryness of the Greek climate

Photo., E. Poulet



"NO LABOUR NO BREAD"· THRESHING CORN WITH A FORK

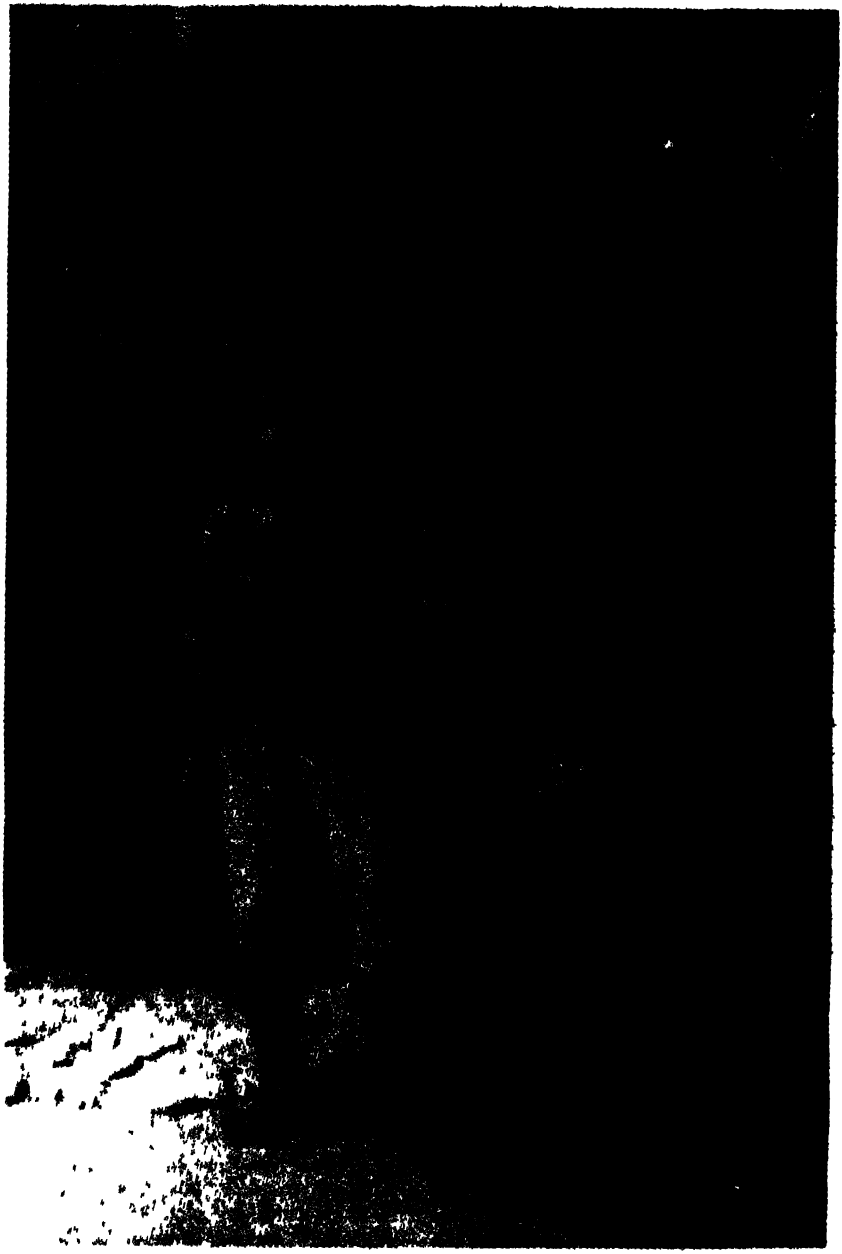
Nothing could better illustrate the antiquated methods with which the Greek agricultural peasant is satisfied than this photograph of a woman threshing The formidable fork with which she shakes the corn out of the ear before further sifting it in her huge sieve entails deplorable waste of physical energy as well as of good grain In wide districts of the country no use whatever is made of machinery



SIFTING GRAIN AND WINNOWING THE CHAFF WITH A FAN

Even when they are placed in their way the Greek peasants are singularly slow to make use of modern inventions. These women are separating the corn from the husk by the simple process of sifting it through a large sieve while a man stands by with a winnowing fan made of twigs It is virtually in Thessaly only that reaping and threshing machines are used

Photos, E Pouley



PRETTY MARRIAGE CUSTOM IN MACEDONIA

Weddings in Macedonia are made an occasion for much feasting and festivity. A great feature is made of the wedding breakfast, in the course of which a certain ritual is observed. For instance, it is the custom for the bride to wait upon her guests. In this particular case she presented each of the company with decorated kerchiefs, the finest specimens going to the more honoured among the party

Photo, H. B. Croot

of a compact between two party leaders, our circulation goes up by leaps and bounds."

The results of this absorption in the political game of Ins and Outs, instead of in the material fruits of good citizenship, can be seen in the course of a stroll through the city. In Constitution Square, of which one side is filled by the white palace of the sovereign and the other sides by fine handsome hotels and shops, while its graceful grove of vivid green pepper trees forms the pleasantest of shady boulevards; in the principal thoroughfares, Hermes and Stadium Streets, you might fancy the Greek capital a flourishing modern town. Plunge into the poorer quarters, visit the prisons, notice how the chief industries are in foreign hands, and your illusion will be quickly dispelled.



BRIGHT PLUMAGE IN THE [illegible]

The peasants' baggy breeches are totally [illegible] blue, the sleeveless vest is navy blue or red, and the cap is [illegible]'s stocking-cap. To strangers it is a constant marvel how the heelless slippers are kept upon the shuffling feet

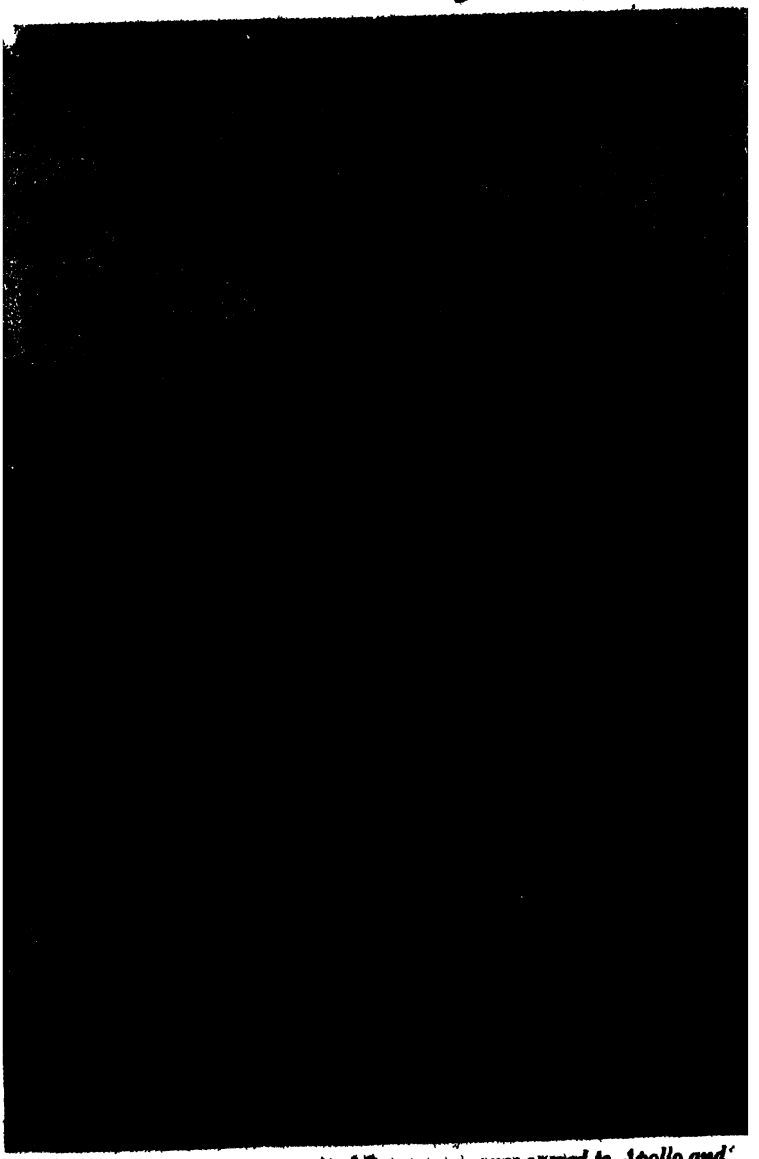
Photo, Henry Hiller

Not that the visitor of discretion need wish the old bazaar to be abolished or the old workshops to be brought up to date. They are to him a joy far transcending the plate-glass windows of the Hodos Hermou. Come into the Street of the Smiths at dusk. It is a lurid fantasy of dim interiors, lit by the flickering red glow of forge fires playing on swarthy faces, while mysterious figures flit about in dark recesses. Every shop has a different picture to show you. Here the fitful blaze of the embers blown into flame is reflected from the burnished surface of immense copper pans. There a Vulcan beats out a ploughshare. This smith is fashioning a lamp of traditional pattern; that one is making keys. Not one smithy fails to charm the eye. Not one but would drive a painter to despair.

Scarcely less interesting is the Street of the Leather-workers and Boot-sellers. From the open-fronted booths dart forth the dark-skinned salesmen, many wearing the red fez and some, perhaps, the national fustanella (a kilted skirt), and all asking for their wares several times as much as the purchaser need pay.

Shopping can therefore be made an amusing pastime in Athens. Quite other emotions are aroused by visiting a prison. Passing through a narrow street close to the remnants of the ancient meeting-place of the city, you may see hands thrust out of a latticed opening, very little above the level of

GREEKS OF TO-DAY
'Mid Vistas of Long Ago

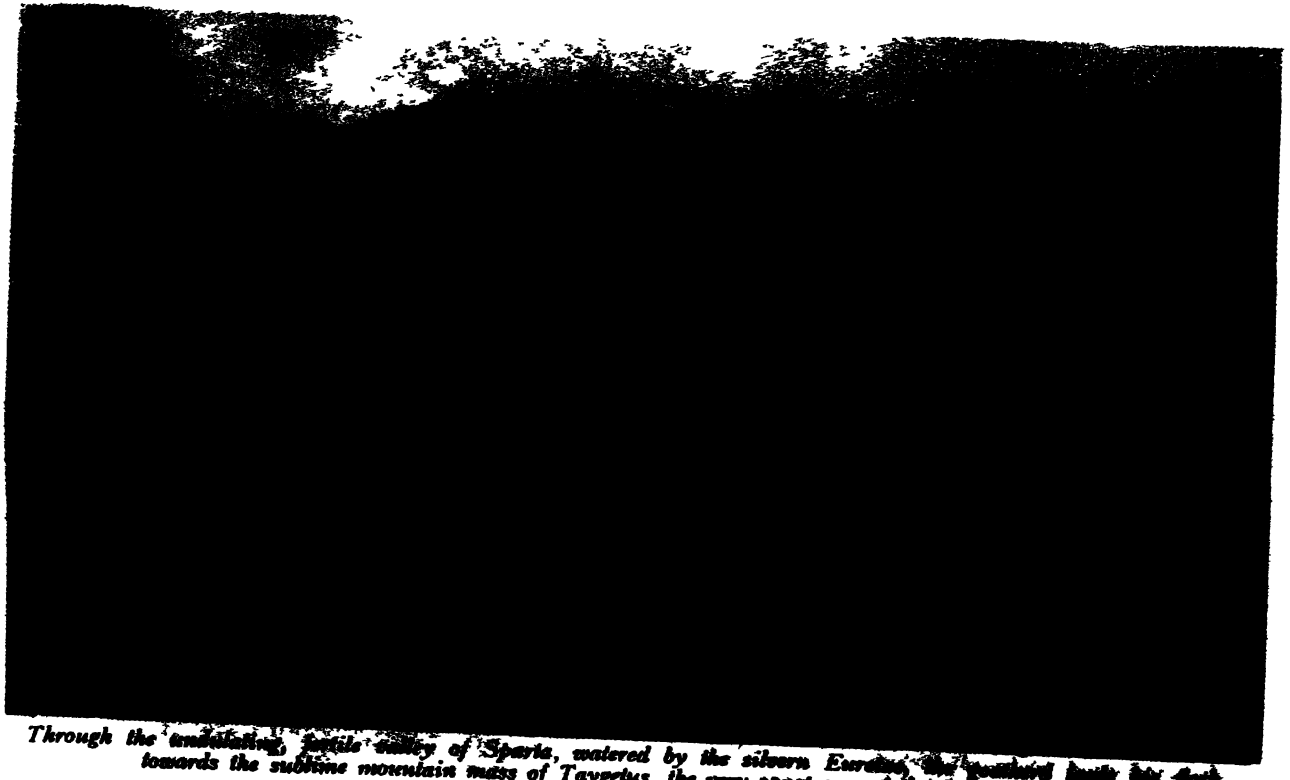


From the now treeless summit of Parnassus, once sacred to Apollo and the Muses, shepherds watch the rising sun dispel the mists of morning

Photos, except that on page 2512, Fred. Boissonnas



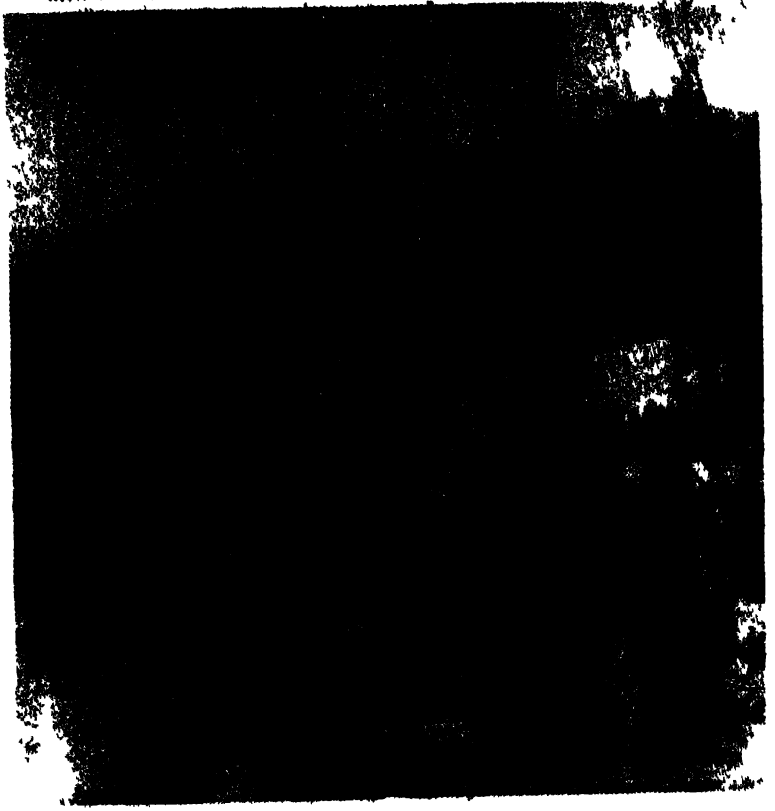
Orchards of peaches, mulberries, and pomegranates grow over the site of ancient Sparta, and to-day fair Lacedæmonian maidens watch their cattle and sheep browsing near the tomb of immortal Leonidas



Through the undulating, fertile valley of Sparta, watered by the silvern Eurotas, the mountain bulk lies flecth towards the sublime mountain mass of Taygetus, the very sanctuary of the Spartans of old



Hand-in-hand, Greek villagers dance in the golden evenings, bearded men in white kilts, and women in swaying robes of many colours



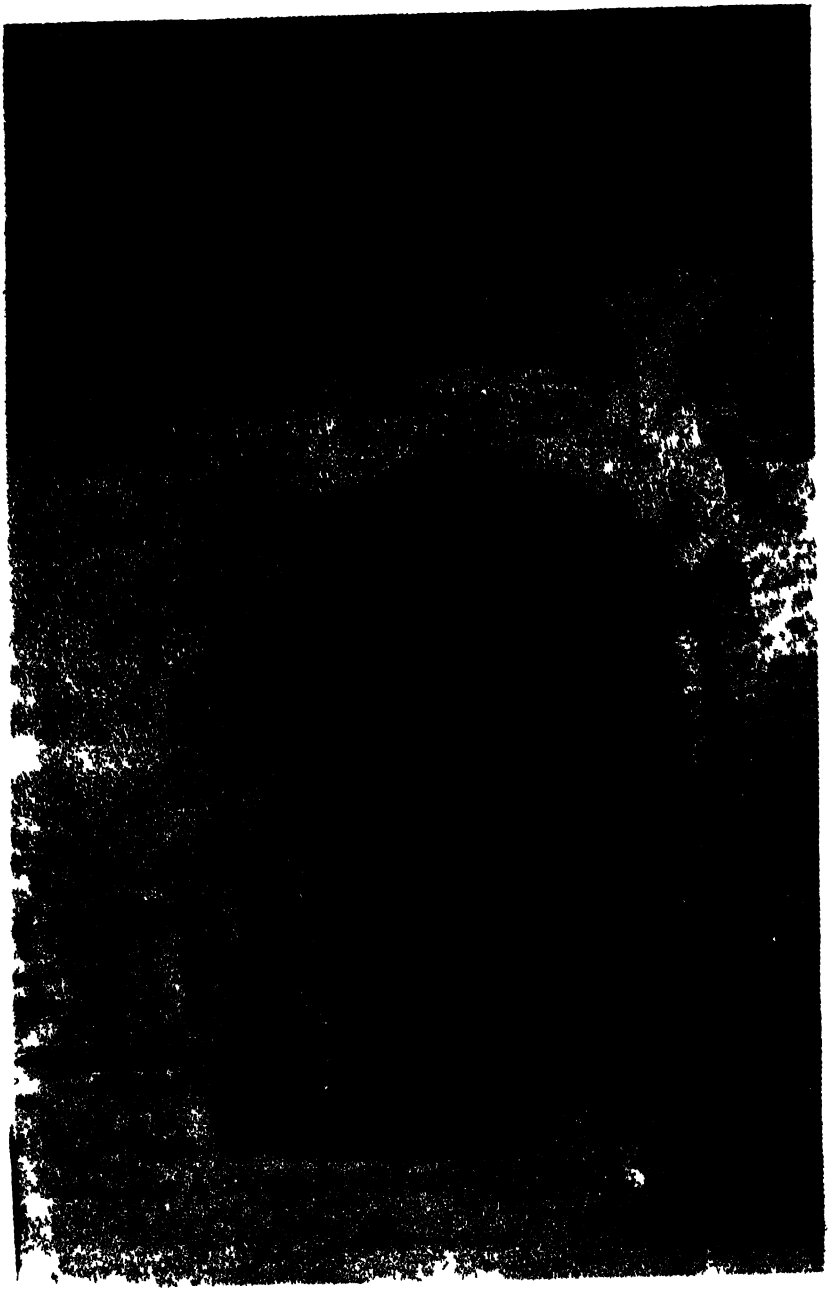
At conical village ovens like this, resembling gigantic ant-hills, Greek peasant women bake their bread, watched by interested children



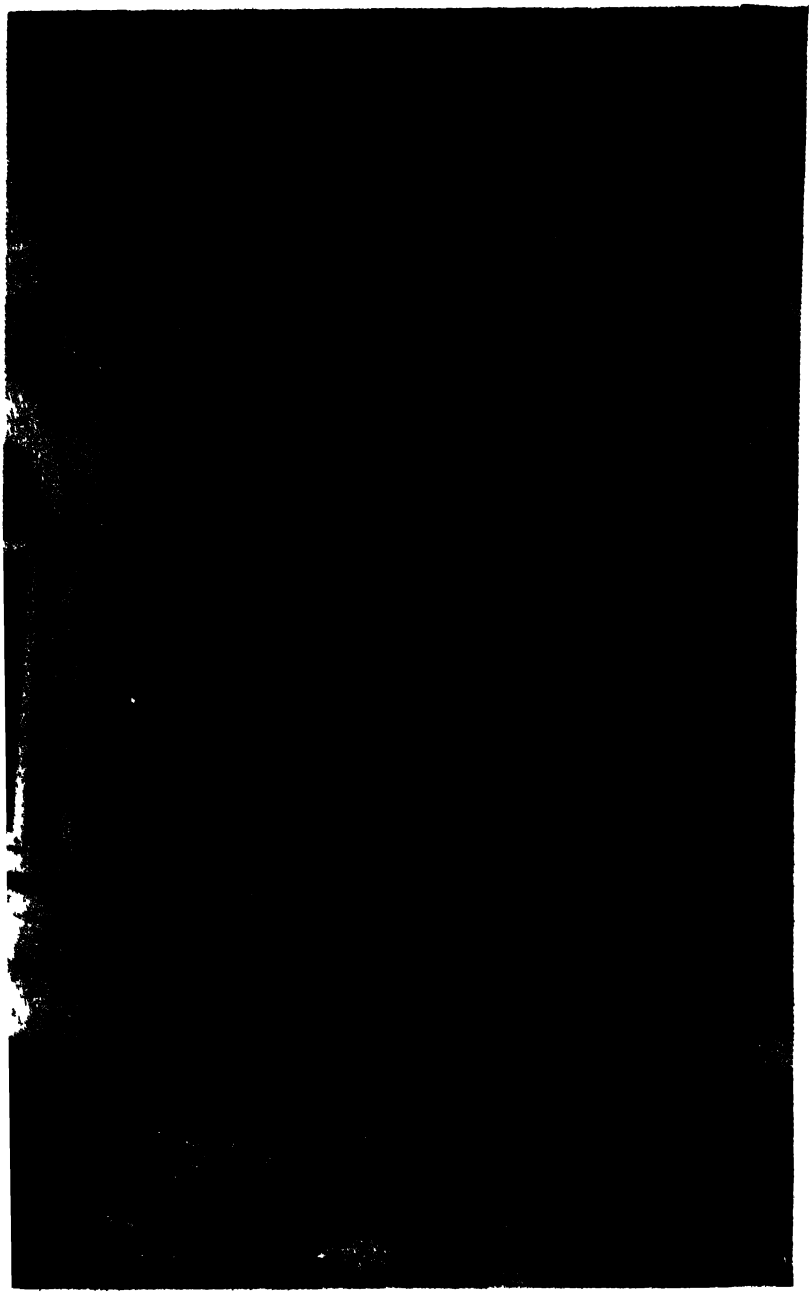
Many of the Greek traditional dances suggest some ancient sacred significance, the linked chain winding with an almost solemn rhythm



Poor though it is, this khani on the road to Sparta gives the traveller opportunity for a glass of wine, while his ass has a bite of food



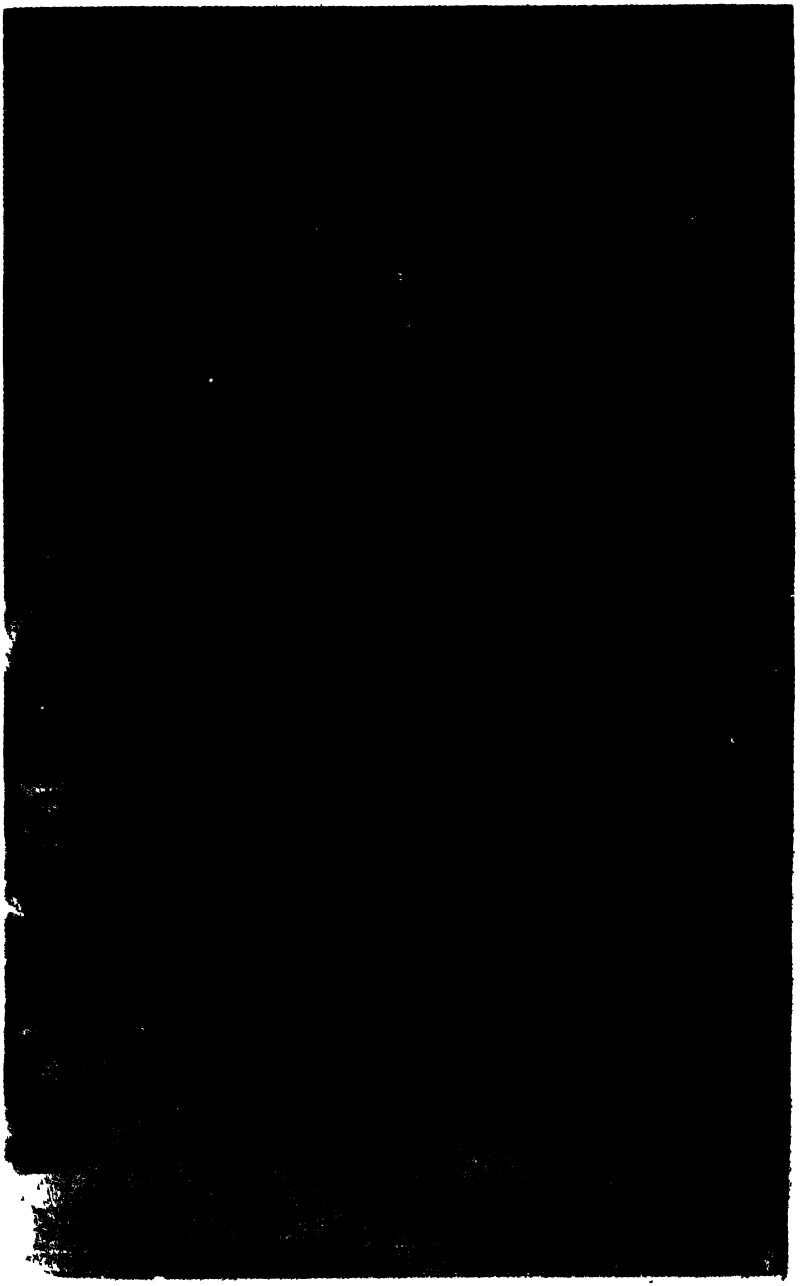
Monasteries serve as inns to travellers in Greece, and this monk of S. George's stands like mine host of the S. George and the Dragon



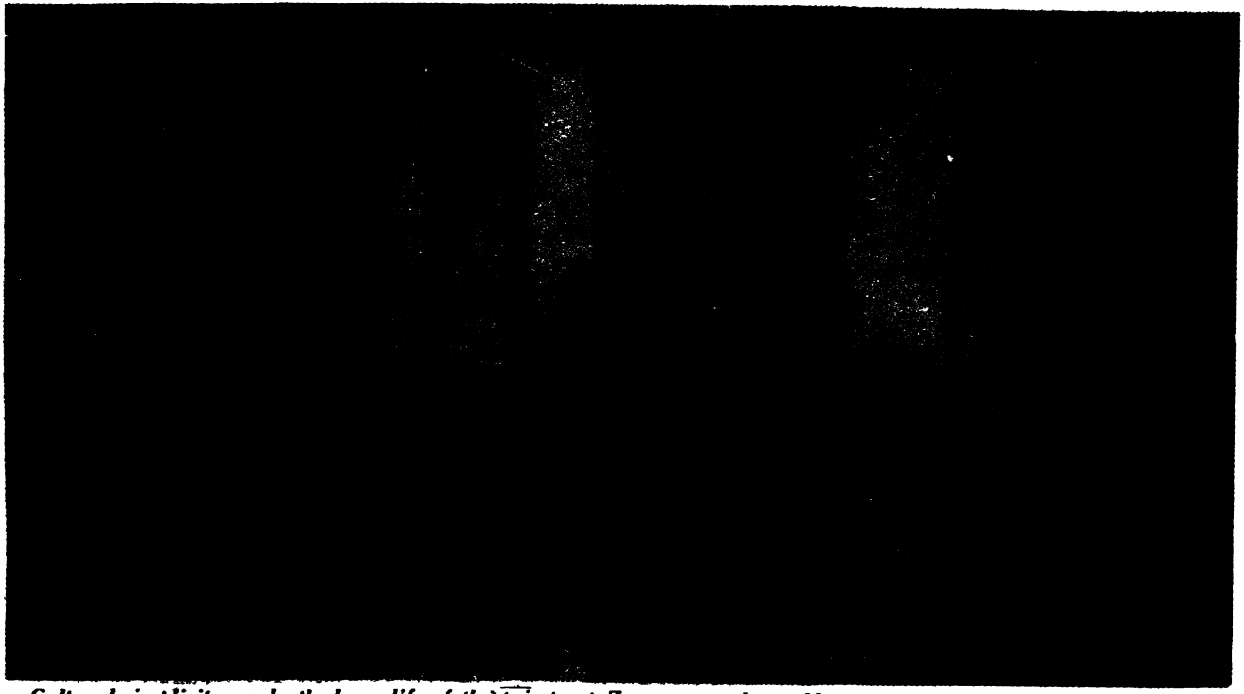
The monastery of S. George stands high on the forested Dourdouvana, and from its balconies the inmates look down upon the Lake of Pheneus



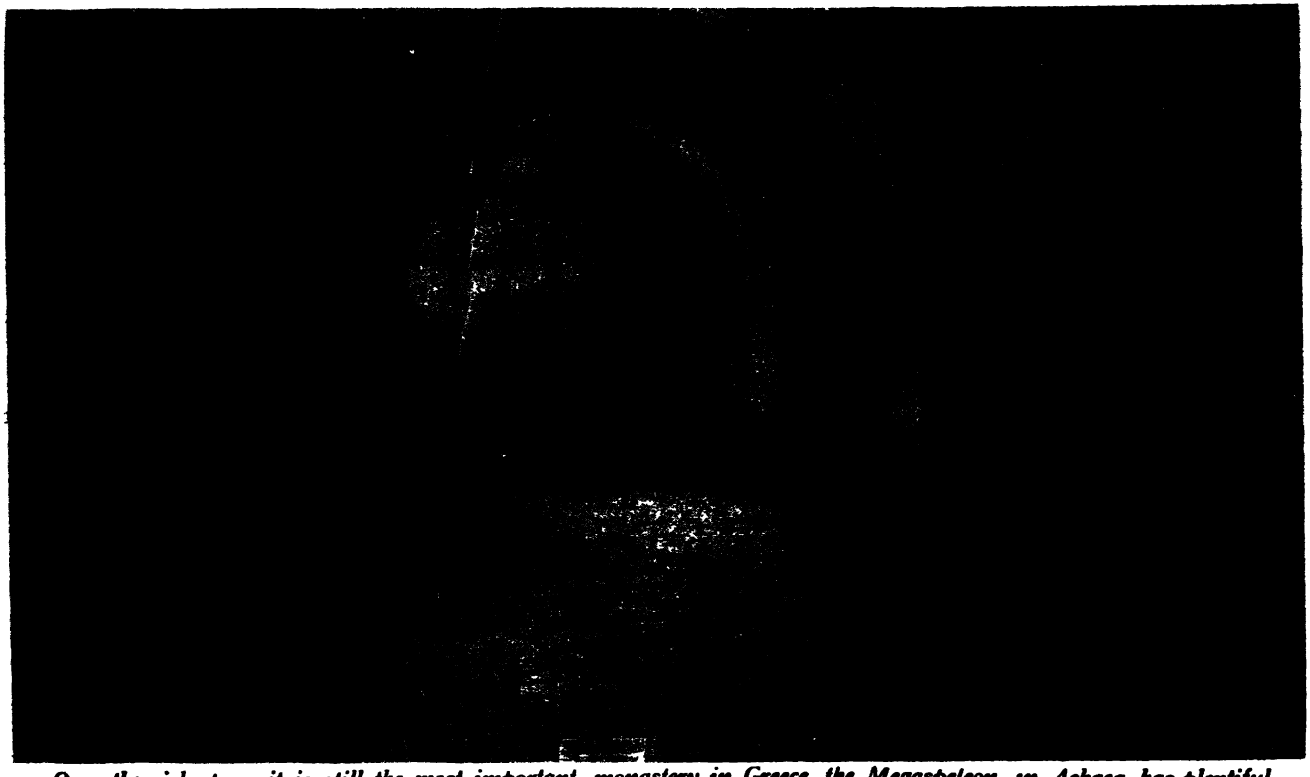
Storms, drought, and greedy goats have stripped Parnassus of all its verdure, and the bare rocks now are shelter for shepherds and brigands



This domed well of Gastouri, Corfu, where Hera-like women fill their graceful pitchers, marks the stream where Nausicaa befriended Ulysses



Cultured simplicity marks the home life of the priests at Zemenon—a low table, some painted coffers, and a small shrine furnishing the roughcast-walled sitting-room open to the woodwork of the roof



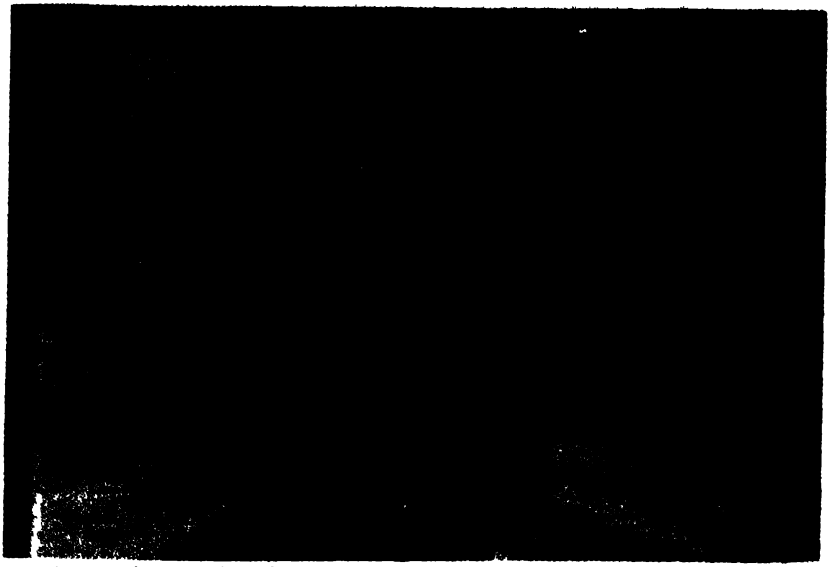
Once the richest, as it is still the most important, monastery in Greece, the Megaspeleon, in Achaea, has plentiful stores of wine to cheer the hearts of the monks gathered in their long, vaulted refectory



Her loom set in a sunny corner of her bare apartment, the good wife weaves at Andritsena, in Messenia, while her skirted spouse looks on



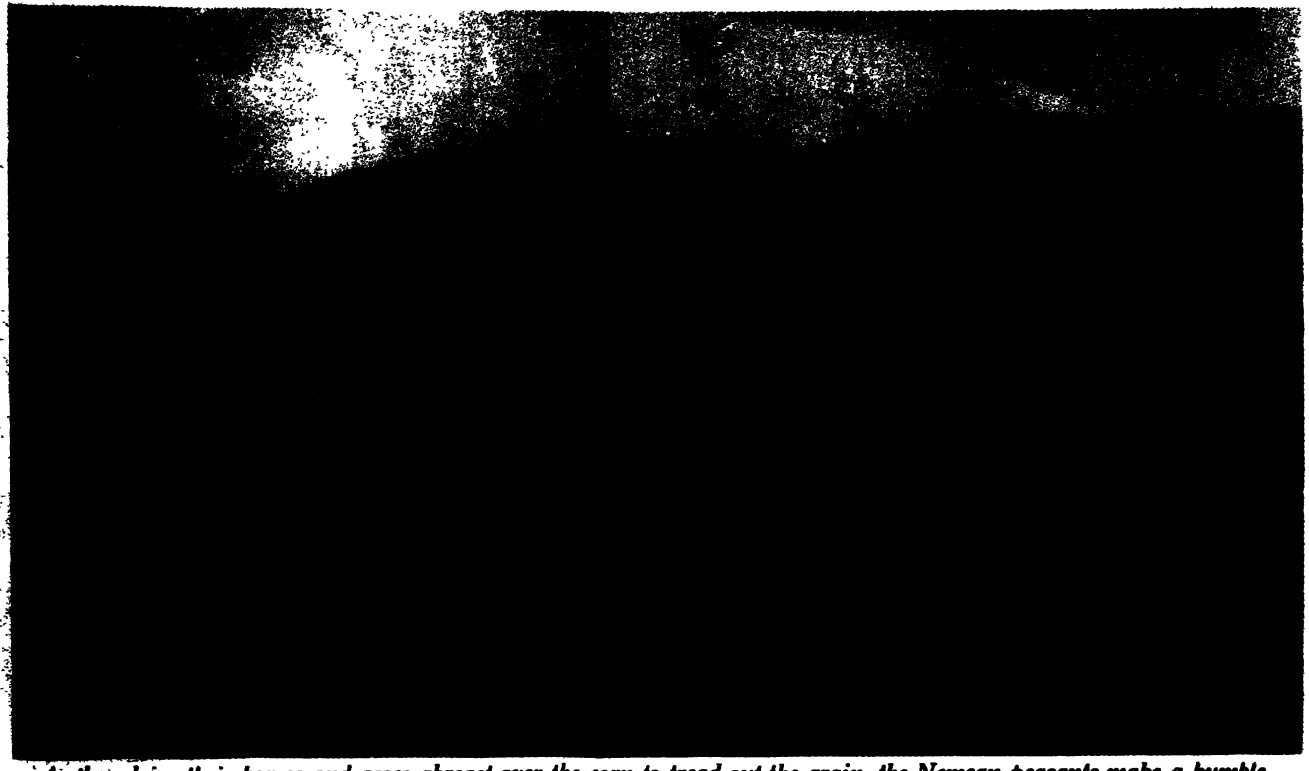
From the porch of his low, tiled dwelling the veteran looks out on Zemenon set in a fold of the hills and girt with olives and cypresses



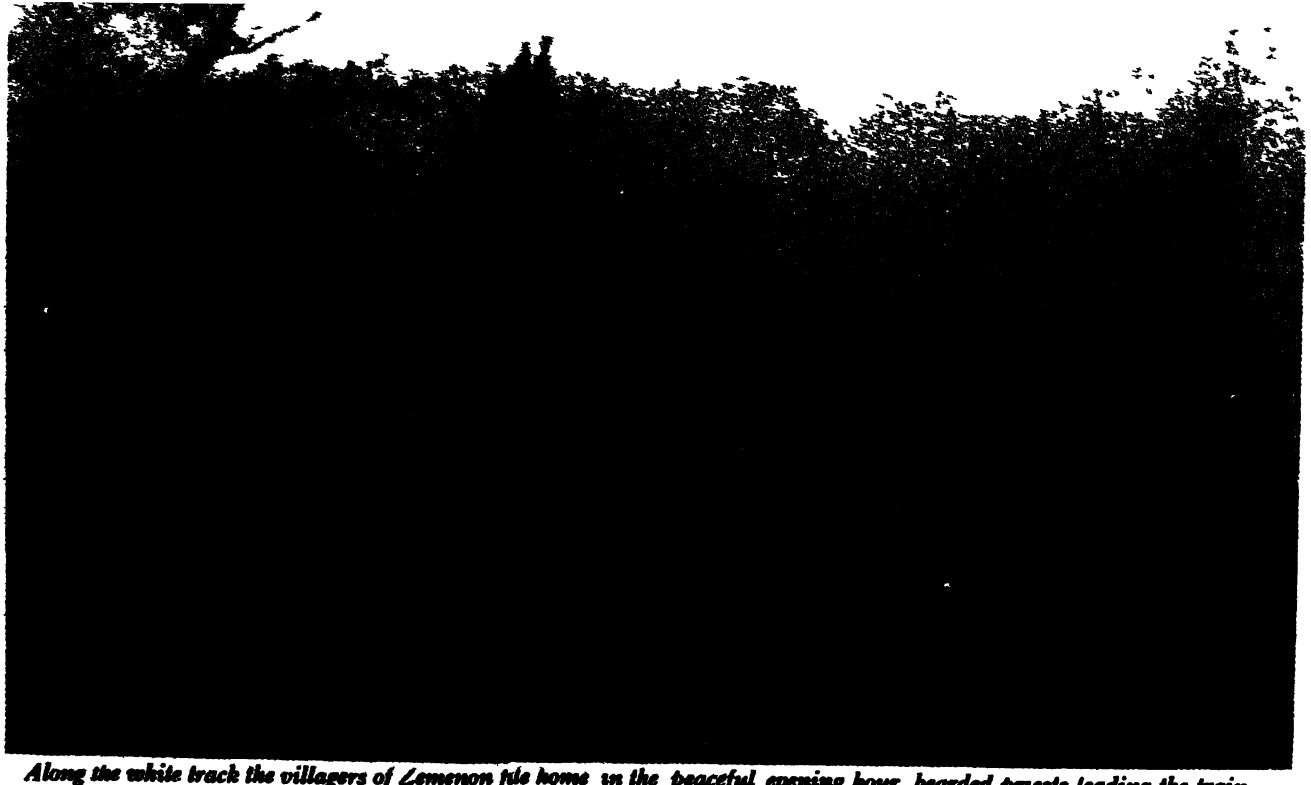
In the cloister of S. Stephen's monks meditate undisturbed, for their monastery on the Metrora is inaccessible save by lowered ladder or rope



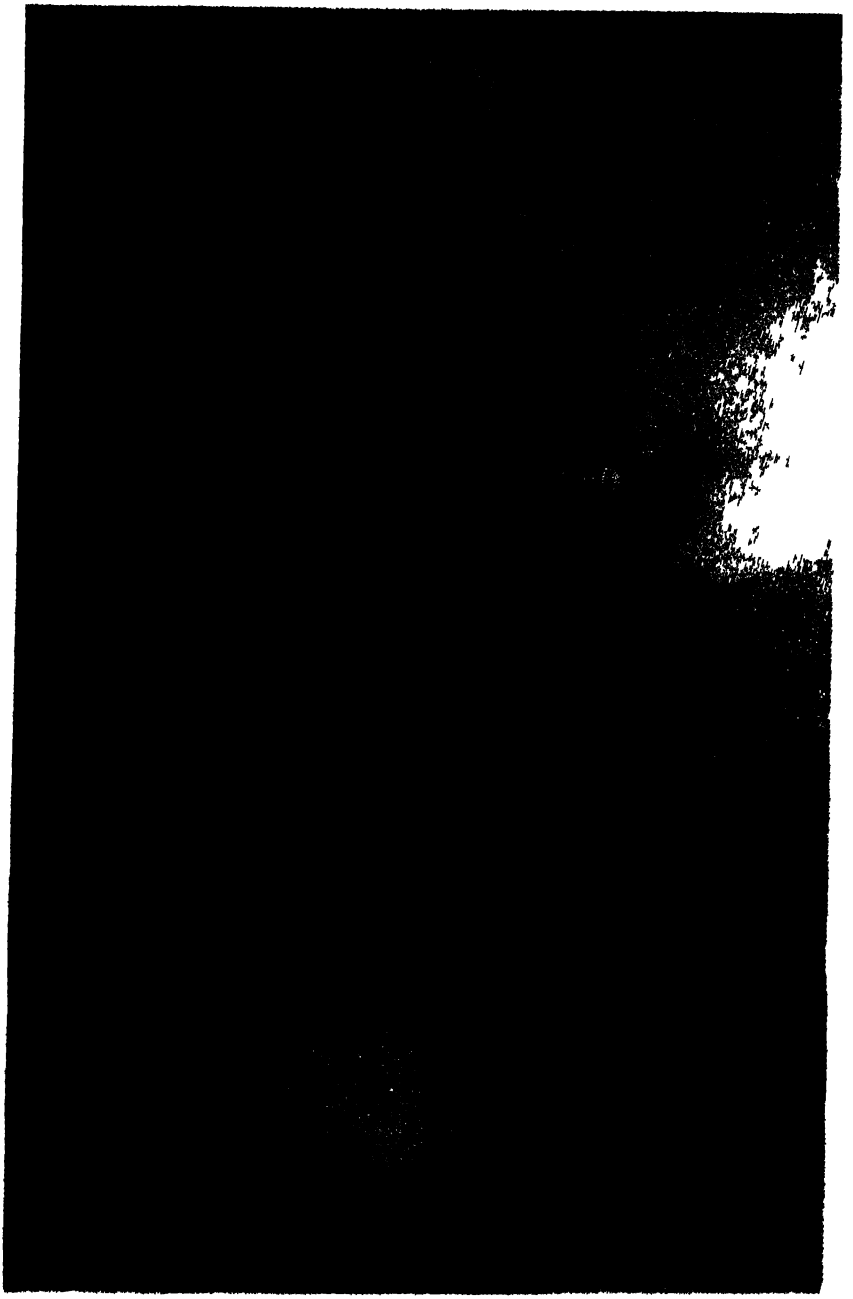
By means of this windlass the monks in the monastery of the Holy Trinity haul up in nets food and visitors to their sanctuary in mid-air



As they drive their horses and asses abreast over the corn to tread out the grain, the Nemean peasants make a humble presentment of the chariot races held on these same plains twenty-three centuries ago



Along the white track the villagers of Lemenon file home in the peaceful evening hour, bearded priests leading the train of white-clad men and full-robed, hooded women and children

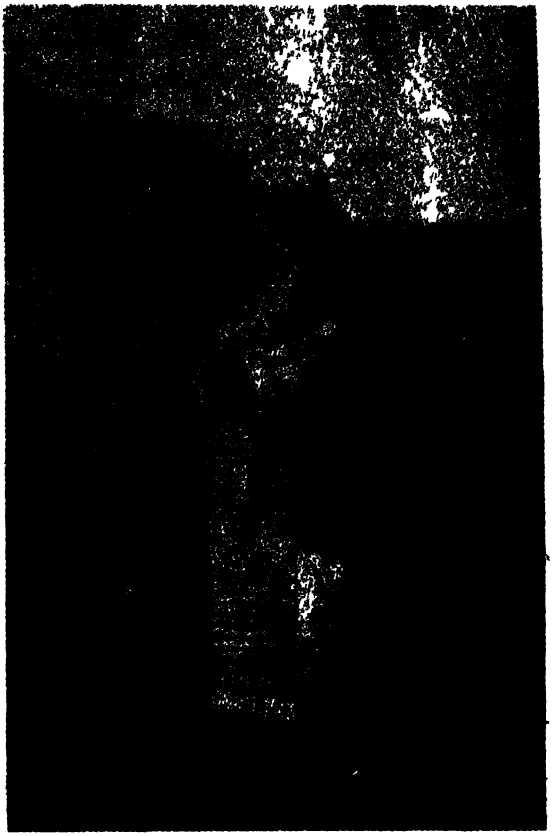


Greek, from the neighbourhood of Kastoria, she carries well the rich decorative costume found on both sides of the Macedonian border

Photo, L. G Papadi

the pavement. Passers-by cheerfully tell you these are the hands of prisoners, and that if you want to see the prison you have only to apply at the gate round the corner. A few coins put into the palm of the gate-keeper make admission easy. You enter a paved enclosure with cages on either side.

Cages they are actually. Behind the bars a press of prisoners seek with loud cries and outstretched arms to attract your attention. Those who are awaiting trial and those who are serving sentences are all mixed up together. One poor wretch to whom I spoke said he had been in that miserable place four months, and had not yet been tried. He had not even a bed to lie on. Another, a German, capped this by protesting that he had been there for eight months. When I said that this could hardly be possible, a friend living in Athens assured me that such detentions of accused persons were nothing out of the way. It often took a year, he said, for an ordinary police-court case to get itself settled.



FEMININE DIGNITY PERSONIFIED

Her home is in the hilly region near the Isthmus of Corinth, and her strong frame and fine carriage indicate characteristics common to many of the country people of Greece: pride and independence, and the sobriety and temperance born of thrift

Photo, C. Chichester

It is true there is no prison discipline, no restraint upon liberty except the bars of the cage. Within their narrow quarters the prisoners can move about and occupy themselves as they please. They get no exercise. What many of them do is to make knick-knacks to sell to visitors. The food supplied to them is of the poorest quality, so they are glad to earn money which will buy them something from outside. They can have anything they like brought in to them. Their conditions are, in short, very much like those of the debtors who were confined in the Marshalsea and other debt prisons in London in Charles Dickens's time, except that there was, of course, no cage for the prisoners whose plight he described.

One thing, and one only, there is to be said in favour of the Greek system. It may strike us as being unworthy of a country calling itself civilized. But if those prisoners were given the choice between the conditions under which they exist and those which are to be found in English prisons, they would nearly all of them choose to go on as



GLIMPSE OF SUNNY CORFU, NAMESAKE AND CAPITAL OF THE ISLAND, AND ITS OLD VENETIAN FORTIFICATIONS

Thrown by the glare into chequered contrasts of black and white the market place is astir with the eager business of barter and bargaining On all sides the venders are at their well stocked booths while the itinerant merchantman with his piled barrow scorns the shade's advantage Above, the fortalice frowns upon the unheeding throng, for Corfu has known warlike days As late as 1915 the Serbian army found refuge here The boy with his laden basket, the poodle, well shaved against the heat and the citizens who pass the time of day are evidently enjoying the halcyon weather



ALL THE LATEST IN AGRICULTURAL AND HORTICULTURAL CUTLERY

This old inhabitant of Corfu is about to make a purchase at the sickle shop where cutting implements for use in field and garden are for sale, sickles predominate, and pruning knives and saws are to be found in varying sizes and styles On account of its shape the island of Corfu was sometimes called Drepane, or the Sickle, as it describes a curve the convexity of which is towards the west

they are They would be healthier in an English gaol. They would not be liable to be kept waiting for months before they were put on trial. But the solitude, the cleanliness, the inhuman regularity and order, would cause them worse sufferings than any they endure under their own system. Each country must follow its own sentiment in such a matter as this Each must be allowed to know best what arrangements suit the national temperament To suppose that what is best for one is best for all peoples is the mark of a small and inexperienced mind

One sight in Athens stirred my indignation more than the hollow cheeks and piteous pleading hands in the prison This was a cage on wheels being trundled round, literally chockfull



LAST SCENE OF ALL IN A LIFE DRAMA: A GREEK PEASANT LYING IN STATE

Some of the customs attending death and burial in Greece are distinctly curious. The dead, dressed in their best clothes and shod for their long journey to the other world, lie in state and are carried in unclosed coffins to the church. This exposure of the corpse until the actual moment of interment was originally ordained by Solon as a deterrent of foul play. In some remote districts there is a strange custom of disinterring the bones after a few years, sewing them up in embroidered sacks and depositing them in an ossuary near the church

Photo, Dr. H. A. Fawcett



"A GRAZING FLOCK—THE SENSE OF PEACE—THE LONG, SWEET SILENCE—THIS IS GREECE"

There is an indefinable something about the country places of Greece which seems to envelop each landscape with a soft, poetical glamour. In this quiet scene the shepherd, crook in hand, is gathering his flocks together preparatory to guiding them to a fresh pasturage; and they are alert to their master's voice, which reaches to a great distance, and come from heights a mile away in response to his cries. The small stream on the right, trickling down the parched bed of the river Galika, will, on the advent of storms to the scrub-covered mountain-chain, become a raging torrent which, reaching from bank to bank, will sweep all before it

Photo, Dr. H. A. Fawcett



MACEDONIAN MANHOOD WITH FINE MILITARY SWAGGER

Comparatively few Macedonians are admitted to the Greek Army in comparison with the number of recruits from other parts of the kingdom Yet they are good fighting material, sturdy of physique, as shown by this fine photograph of one Macedonian soldier in the Greek service, and possessed of a good local knowledge of the conditions prevailing in the difficult country of their birth

Photo, Dr H A Fawcett

of dogs for sale The poor beasts were several layers thick They struggled and trampled one another down, fighting for air and breath, and a small crowd of street urchins, thinking the opportunity too good to be lost, were teasing them with sticks and jeering at their discomfort

For that cruelty there was no excuse Impossible to plead that the dogs could like this manner of being offered for sale better than the humane comfort and spacious kennels of the Dogs Home in England Geographically Greece is in Europe, but as long as brutalities like that are practised openly without causing disgust she belongs in Asia

Such callousness is Oriental So is the slackness of method which accounts for the lack in Greece of good government, both national and local Yet with the Orientalism is mixed a surface civilization which deceives a great many people The cafés in Constitution Square might be in Munich or Naples At the tables sit smart cavalry officers, politicians, business men, and family parties (for café life in Athens has a pleasantly domestic side to it) who might be found in any capital But this is only the veneer, this is the centre of fashionable life In Harmony Square, at the other end of Stadium Street, in any of the popular quarters, a very different concourse can be seen Here ordinary European clothes are almost the exception The variety of dress provides an ever changing kaleidoscope of colour and bravery

There swaggers a soldier of the royal bodyguard in starched, white pleated petticoat, with a tasselled cap of liberty on his head There an Albanian cuts a dash in divided skirt and zouave jacket of screaming blue crowned by a fur cap or a deftly-twisted black silk handkerchief Behind him comes a stalwart farmer from Boeotia Notice his rough, white flannel coat with monk's hood The sleeves hang



WORKERS AT LEISURE IN A GREEK MARBLE QUARRY

Used all over the world wherever there is ornamental building quantities of many coloured marble are ever in demand and for many hundreds of years some of the finest has been exported from Greece From Mount Pentelicus in Attica came the material in which the celebrated Elgin Marbles, removed from the Parthenon at Athens to the British Museum were executed

down the back, for he prefers to treat it as a loose cloak, and a fine free figure he makes in it The national shoe, with the toe curving upward, and its ball of white or coloured fluff attached to this, is seen everywhere

The roads are little better than they were under the Turks The principal streets are paved and lighted, but in the rest the wayfarer must grope and plunge as best he can The outlying parts of the city consist of heaps of builders rubbish dumped on waste spaces with here and there little staring jerry built houses, which seem to call upon the glorious relics of antiquity to fall upon and crush them

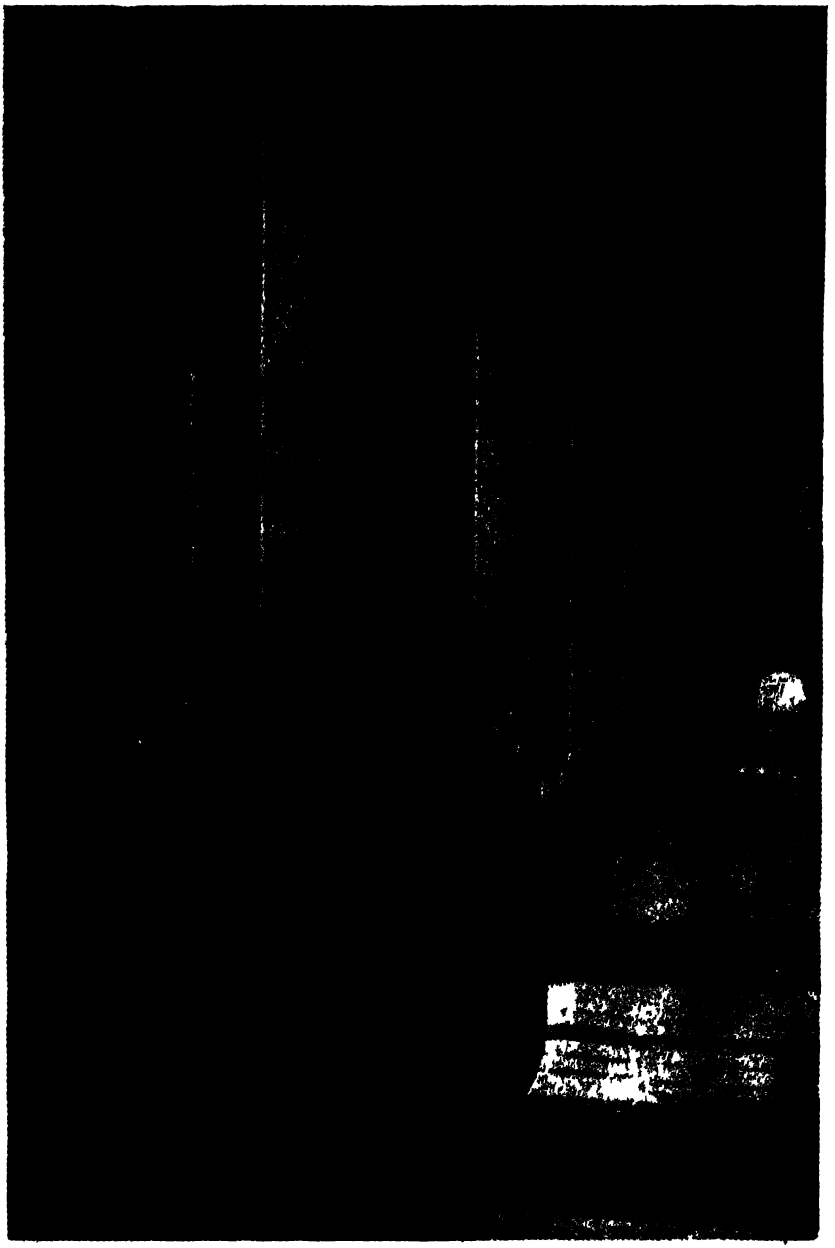
If we want to make acquaintance with Greeks of the best type we must go into the country Everywhere it is the peasants who cultivate the land and those who earn their bread by the sweat of their brows in other manual occupations who compel respect and liking though it is too often the noisy and restless town folk who are accepted as representatives of the national spirit The Greek on the land or engaged in the sponge fishing industry or minding flocks of sheep, is a finer fellow both in



JEWISH PREACHER'S PULPIT AMONG THE TOMBS AT SALONICA

In the sun's brightness stands the Hanadji, or chief rabbi, speaking comfortable words to the company around the graves Silhouetted against the desolation of the waste ground behind and with the dead all round, their leader is exhorting the pious crowd who have come to honour their fathers' burial place And here, away from the town's restlessness, the departed can rest in peace

Photo, Dr H A Faucett



VENERABLE HIGH PRIEST OF A FANATICAL SECT OF ISLAM

As he walks the cloisters of the old mosque on the hills outside the walls of Salonica, his stern face, beneath the flower pot shaped hat of camel hair, speaks of great mystic power He is the High Priest of the few remaining members of the Macedonian branch of Dancing Dervishes, and his confraternity known as the Mevlevi sect, is held in much higher estimation than that of the Howling Dervishes

Photo, Dr H A Parker

body and in character than the Greek who has lost his noble bearing and his simplicity by living in a town. Unfortunately, the prospects for the peasant are so untempting that very large numbers emigrate, mostly to the United States, but a good many to South Africa.

In the richest agricultural district of Greece, the plain of Thessaly, the owners of land do well, but the cultivators can win little more than a bare existence. On some of the islands, which make up so large a part of the territory of the Greeks, there is a good living to be made by growing oranges and lemons, and the islanders in general seem to be better off than the country-people on the mainland. Here the cottages are mostly built of mud, usually one-storeyed, and often without windows, though they have shutters to close the house up at night. It is common to find animals, chiefly pigs, sleeping under the roof with the family. If the house has two storeys, they are kept in the lower one. If no upper part exists, then they have an enclosure walled off.

As a rule, the peasants' cottages are fairly clean. They are a self-respecting folk and bring up their children carefully. Holy pictures of saints or of the Blessed Virgin are always prominent objects on the walls and are saluted as the inhabitants pass out or come in.

The Greek Orthodox Church follows a ritual very much like that of the Russian Church. The priests wear full beards and high black hats, with a brim at the top instead of round the head of the wearer. They are as a class



JEWISH WOMEN AT THE KIPPAW

The Sephardim, as the particular branch of Jewry located at Salonica is termed, have adopted a somewhat specialized form of costume. Of the two women seen in the photograph, the one on the right is wearing the "Capitana," a peculiar headdress edged with fur. Behind stand the tombs of the cemetery, the scene of so many mournful gatherings

Photo, Dr. H. A. Fawcett



THE HANADJI AT THE HEBREW CEMETERY IN SALONICA

The hippaw is an annual ceremony of mourning for their dead observed by the Jews of this region. On the appointed day the women flock to the cemetery, and going to the tombs of their relatives, shed tears and utter loud cries as they wait for the Hanadji to come and read his prayers. Pebbles are left on the tombs by visitors as a mark of respect

Photo, Dr. H. A. Fawcett

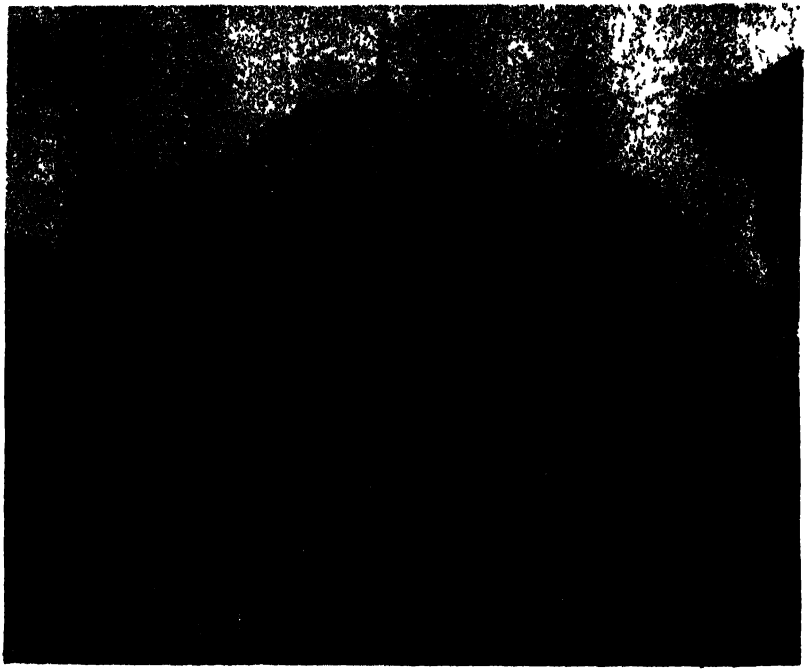
ignorant and very poor. They live on the payments which are made to them for the ceremonies they perform—baptism, marriage, extreme unction and burials—and on the Easter offerings of their parishioners. They are bound to marry unless they enter a monastery, where they need take no thought for the morrow, since their livelihood is secure so long as they behave themselves. Both monks and parish priests are usually of the peasant class, and the latter supports himself and his family by cultivating his patch of land. They are neither of them much respected, though if they become bishops they are treated with reverence, even men kissing their hands and asking for their blessing.

Yet the mass of Greeks, though they do not pay much heed to their clergy, are particular about obeying the ordinances of the Church. They keep not only the six-weeks' Lenten fast, but three other long periods of abstinence from meat, fish, eggs, oil, butter, and cheese. All that they have left to live upon during the fasts are bread, vegetables, fruit, olives (which help to make up for the lack of oil), and some kinds of very coarse fish which are exempted from the prohibition. Possibly it is the severe rule of fasting which makes the Greek so small an eater at all times. They seldom taste meat in the country, and consider a piece of bread with a few figs or olives quite a sufficient meal. Though they drink wine, generally

home-made and tasting strongly of resin, they mix it with water all through the warm weather, and drunkenness is very rare.

Their ways of amusing themselves are simple and mostly in the open air. The public holidays are either national or religious by origin. They still

the politicians did not spoil the effect of his valour. A country where officers of the General Staff are changed whenever a new Ministry takes office cannot in the ordinary way expect to make war with much success. It was because the people were determined to beat the Turk and because the whole army was



RELIC OF FORMER MOSLEM RULE IN SALONICA

The soothing plash of the fountain sparkling in the sun affords welcome relief from the glare of torrid skies, and tempts the young generation from their play to rest in the cool of the courtyard This ancient shrine of Allah wears a decrepit look with the grass springing up betwixt the cobbles and the lichen creeping on the stones all chipped and worn with time's passing

Photo, Dr H. A. Fawcett

celebrate the day on which their War of Independence began with passionate and sincere enthusiasm They are not merely word-of-mouth patriots.

This was shown clearly when Greeks flocked homewards from all parts of the world when the country went to war with Turkey in 1912, and in that war the Greek soldier wiped out the shame of the poor showing made against the Turks in 1897 He fought bravely and obstinately, and for once filled with the spirit of victory that they won their battles in 1912 ; the same was true of their victory over Bulgaria in 1913.

The Greek navy is not a serious force when considered in relation to the naval power of the big States. But it has a fine seafaring population to draw upon for its sailors, most of whom come from the islands Very beautiful those islands are,

Lily on lily, that o'erlace the sea,

as Browning pictured them. More



PROSPERITY AND POVERTY AT THE PORTALS OF A SALONICA MOSQUE

After the conquest of Macedonia the Turks converted the Greek churches into mosques and the Eski Djuma or Old Assembly an interesting basilica said to date from the fifth century, acquired its name from having been the first church to be transformed in Salonica The young Turks are of the more prosperous community while the woman and children belong to Salonica's homeless population

Photo Dr H A Lawcett



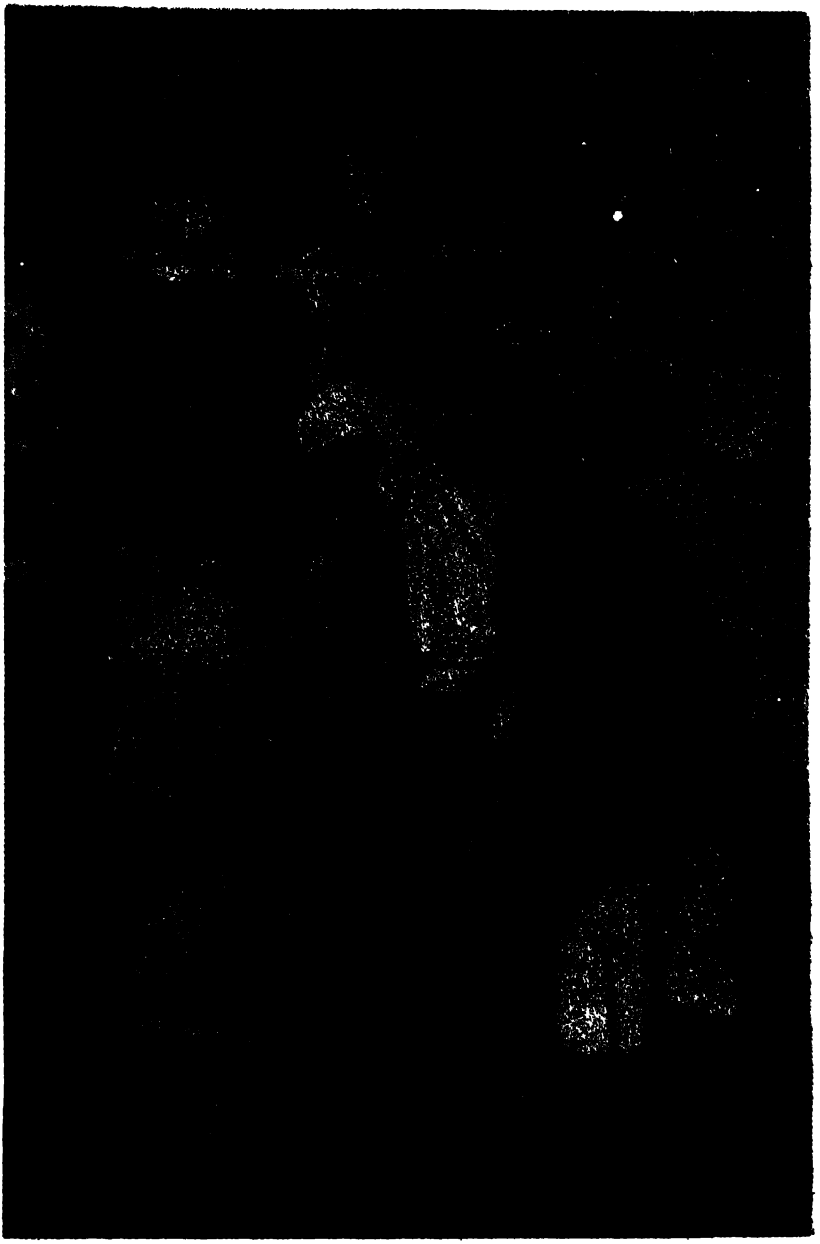
DIGNITY AND IMPUDENCE OUTSIDE A VILLAGE INN

Fine, even dignified, fellow though he is after a rugged fashion, there is an air of squalor about this Macedonian peasant swathed round his head with a turban, round his middle with a cummerbund, and round his legs with loose bandages. For him and for his ramshackle ox-wagon the chubby little urchin in most voluminous breeches seems to entertain no very great respect



MAKING MERRY TO THE JINGLE OF A MYRIAD GLITTERING COINS

The complicated way in which they have joined hands adds to the striking appearance of this group of Greek peasant girls. Each vies with the other to produce the most dazzling costume, and this latter helps to cheer both themselves and their swains at the rustic gatherings for which they don these vivid garments with their coin corselets which glitter in the sunlight as they walk



MACEDONIAN INDUSTRY IN THE VARDAR VALLEY

Although water is precious, and the peasants are none too clean in their personal habits, the Macedonian housewife has to deal with a fairly heavy laundry. Winter and summer these countryfolk wear an enormous quantity of clothing, for the disturbed conditions of the country compel them to protect their possessions, even to the extent of carrying their entire wardrobe on their backs

Photo, Dr. H. A. Fawcett



MODERN CERAMIC WARE FROM THE GREEK ISLANDS ON THE WHARF AT SALONICA

The Greeks were famous in the earliest days for their fine pottery, which they ornamented with artistic designs and pictures. Handsome and varied as are their vases of the present day, the productions of antiquity far excelled those of modern times both in beauty of design and in grace of outline. In ancient Athens it was customary to present vases, sometimes containing some of the precious olive oil for which the district was then famed, as prizes for sports and games

beautiful, perhaps, from the water than when one lands upon them. Their very names, Chios, Naxos, Andros, Milo (or Melos), are an inspiration, and on a sunny day one can see through the clear transparency of windless air every feature of them, their little white towns and even lonely houses, their light-towers and olive-woods and cypress-groves, in unexpected sharpness of detail.

Greece might be a prosperous and contented land if it were not for politics. It is politics which sows distrust among the people, prevents them from pulling together for long at a time It is politics which fills their imagination with misty hopes of a Greek Empire instead of fixing their minds upon doing the work that's nearest, and deludes them into embarking upon all manner of



THESSALONIAN WOMEN OF THE TWENTIETH CENTURY IN GALA ATTIRE
Salonica is notable for the handsomely decorated and embroidered costumes worn by its feminine population. The coins so lavishly displayed about their heads, necks, and waists are mostly family heirlooms, and innumerable strings of them, often interspersed with modern Turkish coins, are regarded as an essential feature of festive raiment
Photo, Underwood Press Service

The people of the islands are often of noble stature and fearless bearing. But they must have hard work to scrape a living out of the soil which covers scantily the underlying rock. They are also the victims of most unconscionable taxation. The speculators who buy the right of collecting the taxes fleece them without shame or fear. The rulers who ought to stop this are too busy with their political game to interfere.

visionary enterprises. The pity of it is that in a population of politicians so few individuals have emerged with any genius for statesmanship, and none with sufficient personal influence to persuade all these zealous partisans to concentrate their energy first of all upon the single purpose of fusing themselves into a united people, making the most of their many advantages to secure happiness and prosperity at home and confidence and respect abroad.



STURDY FISHER FOLK OF ANCIENT MITYLENE AND THEIR STOUT CRAFT

The old port of ancient Lesbos, home of Sappho and Alcaeus, still keeps its charm. The white houses cluster on the hill and straggle by the quayside where the multitudinous shipping finds safe mooring. It is from here that many of the olives, destined for the table of the gourmet, are shipped, and here, too, the boats lade their holds with skins. Pleasant it is in the chief harbour of this small gem of the Aegean, with the sun on the white sails, and where the reflections of the long masts writhe and quiver on the water

Greece

II. The Hellenes & their Wonderful History

By A. D. Innes, M.A.

Author of "History of England and The British Empire"

THE recorded history of the Greeks is older than that of any other nationality in Europe. Three hundred years ago, Greek-speaking peoples dominated more of the Balkan Peninsula than is included in the Hellenic Kingdom of the twentieth century, the isles of the Aegean Sea, and perhaps a part of the littoral of Asia Minor. For three thousand years Greek has been at least the dominant language of the whole of that area; and the speech of M. Venizelos to-day is visibly the speech in which Homer sang before the legendary she-wolf suckled the founder of Rome, differing from it little more than does modern English from Chaucer's.

When just six hundred years had passed out of those three thousand, the Greeks were triumphing in the first of their mighty achievements in the cause of human progress; they had saved the Western world from the domination of Orientalism; they had shattered the fleets and armies of the Persian Great King who held himself Lord of the World, in battles whose very names are the trumpet notes of liberty, at Marathon and Salamis, at Plataea and Himera, all in twelve short years.

Greece in its Golden Age

In the next century and a half they had raised temples of beauty unmatched; their sculptors had carved in marble and ivory and gold the most majestic and the most exquisite statuary ever seen. Great already in poetry through the Homeric epics, they had created the glories of the Athenian drama; histories, too, unrivalled in their kind. They had produced orators whose speeches remain models to this day, philosophers in both kinds, the scientific and the inspired, the twin monarchs of intellectualism, to one or other of whom, to Aristotle or to Plato, the most profound intelligences in Europe still own allegiance. And then in ten years more they had sent toppling the vast Eastern empire which they had so splendidly challenged before, and extended their ascendancy to the Oxus and the Sutlej and the cataracts of the Nile. The old military triumphs over enormous odds had been repeated not on European but on Asiatic soil.

Yet the Greeks did not politically master the world, because there was not and never had been a Greek nation. The Hellene, the Greek-speaker, who knew his Homer as the Briton has known his Bible, counted all Hellenes as kinsmen, and all others, till he met the Roman, as "barbarians." He did not count the kinsman as a friend, but for the most part as a rival of whom he was bitterly jealous. The geographical formation of the peninsula, of the islands, and of the coast of Asia Minor, had fostered the establishment, in every valley and every harbour, of a community mainly rural or partly maritime with a central city, separated but not cut off from other communities, each of which developed as a unit, only occasionally combining with or dominating its neighbours; each full of an intense political and intellectual life, but also of a not less intense consciousness of its own individuality.

A Thousand Years of Chequered Glory

Only the stress of the Persian menace had forced them to unity for a brief hour; when the menace had passed they fell to internecine feuds and struggles which were only a shade fiercer than the strifes of political factions within each State. For five and twenty years at the end of the fifth century oligarchic Sparta, the militarist State, strove for ascendancy with democratic Athens, the maritime State. Sparta defeated her rival, but could not hold her leadership securely; and the Greeks were again only combined rather than united when, after another half-century, Macedon—a tribal, not a city State, far larger than the rest but behind them in culture—established her supremacy, and Alexander led the Greek armies to the overthrow of Darius.

Alexander's empire broke up on his death. The Hellenic culture was spread over western Asia, but only superficially, and Macedon for a little more than a century retained her domination over Hellas, the Hellenes whom the Romans called Graeci (Greeks). But the time had come when all other Powers were to fall before the might of the Imperial Republic of Rome, into which, in the course of the second century B.C., all Greece was absorbed. Greece it remained, Greek not Roman, but the political liberty of its cities was gone for ever.

The Imperial Republic became the Roman Empire of the Caesars. But its centre of gravity began to sway eastwards, and early in the fourth century A.D. the

city of Constantine on the Bosporus became Rome's rival as the seat of the Caesars. By the end of the fifth century the Caesar at Constantinople had ceased to rule over the Western world; he was the head of an empire more Greek perhaps than Oriental, but more Oriental than Roman, and called according to taste the Eastern, Greek, or Byzantine Empire, which through many vicissitudes and many amputations remained alive until Mohammed II., the Conqueror, gave it the coup de grâce in 1453.

Moslem Subjugation of the Hellene

But the "Greek Empire" had not been Greece Constantinople, from its first founding had been Greek, and had been the headquarters of Hellenism, of Hellenic Christianity, of Hellenic culture, through the centuries when the West had forgotten them. Other peoples, however, had swarmed into the Balkan Peninsula; Slavs had absorbed a great part of it and set up the Serbian kingdom; Bulgars had conquered and blended with Slavs and set up the Bulgarian kingdom; Thrace and Macedonia had become composite of all races; but all these regions, at the best, had never been more than half Hellene.

The real Hellas had been the southern portion of the peninsula; and whatever the extent to which this had been penetrated, or as some would say permeated, or even swamped by the influx of "barbarians," it remained, along with the islands, Greek in tradition and sentiment and language. And this Greece had fallen under the sway of the Turk long before the crescent waved above the city of Constantine. The capture of the imperial city only set the seal on the enslavement of the Hellene to the Moslem. Hellene, Bulgar, and Serb had been dominated in the course of the preceding century, and only the fastnesses of Albania still defied subjugation, and Albania had never been genuinely Greek.

Reawakening of the National Spirit

Government, in the Turk's view, has two objects, the provision of revenue and of fighting forces by the infidel subject for the Moslem master. But even the worst of governments must be in the hands of administrators. In the centuries during which the Turks and the renegade Europeans who counted as Turks were the masters, they found in the Greeks particularly useful servants for running the business of administration; and at the same time they took their toll of Greek children to be bred as Moslems and trained as soldiers in the famous corps of Janissaries, while taxation and extortion kept material progress down to a minimum.

The Greek was a slave, but he accommodated himself to his slavery; and the Turk who would not be at the trouble of governing him left his multitudinous communities to govern themselves as best they could. The Greek clung to his "Orthodox" Christianity, and somewhere in the bottom of his soul preserved the consciousness of Hellenism, of a once glorious past, and some dim vision of a Phoenix-like rebirth. But for more than three centuries he remained passive under the yoke.

Then, at the end of the eighteenth century, the spirit began to stir. The vision of the past and of the future became more vivid. The Western world was snapping its old bonds; very soon Bonaparte was forging for his own ends that weapon of the Nationalist Idea which was presently to be turned to his own overthrow. The people who had once been the foremost champions of liberty were sure of the sympathies of the liberty-loving West. The sons of the Orthodox Church would have the goodwill of their Orthodox brethren in Russia. The time was at hand when they should again fling off the Oriental yoke, when the Christian should break free from bondage to the Moslem; more than that, when the Greek should reign again in the imperial city, once his own, but now for centuries desecrated by the outer barbarian.

Outbreak of the War of Independence

The Greek had hardly realized that some three-fourths of European Turkey had no love for him, and that he was quite definitely an alien—and an unpopular alien—in Serbia and Bulgaria and the Trans-Danube. Greeks might be Hospodars, civil governors, and occupy most administrative posts where Christians could conveniently be employed, in the provinces of the Turkish Empire; but the influence they already exercised only made the rest of the subject populations the more jealous of them.

Europe resettled itself at the Vienna Congress. The settlement ignored all that is meant by Nationalism, and, while it rendered ill-service to Constitutionalism, practically asserted in its strongest form the divine right of hereditary autocracy. Whatever sympathy might be looked for from intellectuals, from religious sentiment, or from doctrinaire liberalism, would have to be discounted by the fear of "the Revolution" which dominated every monarchy and every ministry in Europe. But Greek patriots overrated the favourable forces, and underrated those which were antagonistic.

The weakness of the Turkish system was emphasised when the Albanian Ali Pasha practically defied the Porte and assumed the authority of an independent prince. To crush him the Government had

to withdraw its troops almost entirely from the classic land of the Greeks, the peninsula south of Thessaly and Epirus The patriots had prepared their plans They persuaded themselves that they had the Tsar Alexander at their backs In 1821 they raised the standard of revolt, and the Greek War of Independence began

The attempt to raise the northern Slavs under Greek leadership, with Greek dominion as the end in view, was a disastrous failure The Tsar repudiated all association with the insurgents, the "Holy Alliance" saw in the rising a revolutionary rebellion against lawful albeit Moslem authority the Western Powers were bound by the doctrine of non-intervention So far the governments, though the Greeks had the entire sympathy of the peoples Apart from the volunteers who were allowed to join them, and rendered them valuable service, they had to fight for their own hand without direct interference from abroad

The rising collapsed at once in the north in the south and in the islands it followed a different course Wholesale massacres were perpetrated on both sides, victory for either still seemed remote when Sultan Mahmud called in the aid of the Pasha of Egypt The time had come when Canning in England saw his way to take joint action with Russia to stop the war The Egyptian intervention was checkmated when the allied fleets sank the Egyptian fleet in the Bay of Navarino (1827)

But almost at that moment Canning died, the control of British policy passed into the hands of the Duke of Wellington, who would have nothing to say to intervention in any shape, but with the further effect that Russia was left with practically a free hand And the result of this again was the Treaty of Adrianople in 1829 which established Greece as an autonomous State, though it embraced only the continental territory south of Thessaly and Epirus, together with the Aegean islands called the Cyclades In 1832 the pressure of the Powers procured the complete independence of the new kingdom of the Hellenes, with the Bavarian



GREECE, SHOWING THE BOUNDARIES OF 1913 AND 1920

Prince Otto as its monarch. The Greeks had fought valiantly, but their most successful leaders were men who had learnt the art of war mainly in the school of piracy and brigandage; law and order as understood in the West or in the three European empires were unknown to them. The government now presented to them was that of an alien bureaucracy quite incapable of understanding the people over whom it had to rule. King Otto's Bavarian counsellors at the outset, and King Otto himself when he took the government into his own hands (he was seventeen when he ascended the throne, and his rule began as a regency), failed completely to discharge the functions of government.

First Attempts at Constitutional Government

At the end of ten years of mismanagement Otto was forced by popular insurrection to grant a constitution, providing for what was intended to be parliamentary government on a democratic franchise. But even then the parliament never got to business. Innumerable parties only combined to turn out successive ministries which achieved nothing. Under the Ottoman regime the Greeks had possessed the germs of local self-government, out of which a democratic central government might have been carefully developed; but they were given instead the correct forms of Western democracy without having had the training to give them practical effectiveness. Real direction and government still remained in abeyance.

Friction, Faction, and Restless Ambition

Moreover, Greece remained dissatisfied, because the delimitation of her kingdom was wholly artificial. A line drawn between Turkey and Greece, from the Gulf of Arta to the Gulf of Volo meant nothing. Traditionally, at least, Thessaly and Epirus and Macedon, too, were Hellenic. The whole Aegean was Hellenic, but only the Cyclades were in the Hellenic kingdom. The Ionian islands on the west had been a British protectorate since 1815. No one could deny that aspirations extending over Thessaly and Epirus were from a nationalist point of view legitimate, but there was no promise that they would be satisfied. When the Greeks tried to take advantage of the embroilments of the Crimean War, they were firmly and unanimously repressed by the Powers.

The Bavarian monarchy came to an ignominious end in 1862. In effect Otto was turned out, and removed himself and his belongings to less agitating surroundings; and after the Greeks had made various abortive offers of the vacant throne, it was accepted, with the approval of the Powers and under treaty, by young Prince William George of Denmark, who reigned for fifty years as King George, and brought with him the Ionian Islands as a coronation gift from Britain.

A new constitution, with a single democratically elected assembly to which ministers were theoretically responsible, still failed to teach the Greeks that their business was to organize and develop the resources of the kingdom and, till that was done, to restrain their territorial ambitions, however legitimate. Their restlessness kept out of the country the foreign capital of which it was in dire need, and arrested its economic progress. They got the Plain of Thessaly, however, out of the great Balkan imbroglio which culminated in the Berlin Treaty. Under the precarious ascendancy of a statesman, Tricoupis, real progress was made in the years between 1882 and 1895, but even then a rival politician, Delyannis, succeeded at intervals in spoiling what Tricoupis had half accomplished but was never allowed to complete.

Balkan Imbroglios and the Great War

Of the Hellenic lands which lay outside the kingdom, none was more eager for incorporation than the island of Crete. In 1897 the islanders rose against the Turkish domination under which they still lay, and declared their union with Greece. The Greeks went to their help; the Powers intervened, suppressed the fighting, turned the Greeks out, and took the island under European protection. The Greek Chauvinists declared war on Turkey, were soundly beaten, and paid the penalty in a rectification of the Thessalian frontier much to Turkey's advantage. The one point gained, if it was a gain, was the appointment by the Powers of George, the younger of the Greek princes, as High Commissioner of Crete. In 1905 the islanders again proclaimed the Union, but again failed to achieve their purpose—this time without any attempt at Greek intervention. Prince George resigned. But their failure transferred to Greece their leader Venizelos; at last she had a statesman to guide her—if she would follow him.

In 1908 Austria annexed Bosnia, and Bulgaria proclaimed her independence. Again Greece would have sought expansion, but again she was snubbed by the Powers. It was at this point that Venizelos was taken into the counsels of King George, with most beneficial effect; not least because the new minister saw that in a league of the Balkan States, and an agreed adjustment of their various claims, lay the best hope for all of them. Broadly speaking, the liberation of Macedonia, with its mixed population and its partition, offered the crucial problem. In 1912 the Balkan League had come into

being, the treaties being secret. The League meant to act for itself with or without the approval of the Powers. In October, the Balkan War broke out.

The League was decisively successful in its military and naval operations, the latter being the care of the Greeks. But while they had comparatively little to do with the land-fighting, it was the Greek troops which occupied Salonica, the Aegean port which was the common object of desire for all three, Greece, Serbia, and Bulgaria—for Serbia partly because the Powers explicitly refused her access to the Adriatic. The Powers once more intervened to adjust the fruits of a victory much more complete than had been anticipated. The adjustment was viewed with extreme dissatisfaction by all the Balkan States, and most of all by Bulgaria.

While Greece and Serbia arrived at an accord, the League was broken up by Bulgaria's attempt to take from the others by force of arms the conquests to which she considered herself entitled. In the second Balkan War of 1913, which ensued, she was beaten. She had not deserved and did not meet with generous treatment from her former allies, though Venizelos would have conceded more than Greek popular opinion permitted. Greece retained her Macedonian ports. But the treaty of Bukarest left Bulgaria angry, embittered, and intensely dissatisfied. The Serbo-Greek alliance remained.

King George had already in the same year been succeeded by King Constantine, who had won a wide popularity through the recent successes of the Greek forces. The influence of Venizelos waned. When the Great War broke out he failed to carry with him the king, whose wife was a Hohenzollern. When Bulgaria fell upon the flank of hard-pressed Serbia, Constantine repudiated the treaty obligations and deserted his ally; but he was constrained to admit the troops of the Entente to Salonica at the same time that he dismissed Venizelos

Greek opinion was violently divided, but the ultimate recovery of the Venizelists enabled Greece to claim at the end of the war the rewards that would have been hers had she taken the side of the Entente wholeheartedly from the beginning. She was awarded all that any but the ultra-Hellenists had ever dreamed of claiming for her, including Thrace and Smyrna in Asia Minor. But her desertion of Venizelos and the recall of King Constantine plunged her into more ambitious schemes, which developed into a Turkish war, of which the disastrous result was that by the autumn of 1922 the Greeks had been swept altogether out of Asia Minor, and were compelled to evacuate Eastern Thrace.

King Constantine abdicated for a second time in September, 1922, in favour of his son George, who assumed the title of George II. In November, Gounaris, a former prime minister, together with four other ex-ministers and General Hadjianestis, were found guilty of treason by a revolutionary court-martial and shot. A conference met at Lausanne, in December, to settle the boundary between Turkey and Greece, and to decide other questions which arose out of the Greek débâcle in Asia Minor.

GREECE: FACTS AND FIGURES

The Country
Lies south of the Balkan Peninsula, with a long coast line to the Aegean and Ionian Seas, and includes a large number of islands, among them Crete. Before the Great War the area totalled 41,933 square miles, and the population estimated at nearly 5,000,000.

Government and Constitution
Limited monarchy, with legislative chamber or Boulê, of 184 representatives, elected for four years by manhood suffrage, and, since 1911, a Council of State. The Constitution of 1864, vesting legislative power in the Chamber, was modified by re-establishment of a Council of State in 1911.

Defence
Military service compulsory and universal from the age of twenty, and lasts for thirty-one years, the normal period of active service being three years for cavalry, and two years for infantry, with twenty-one years in the first and eight years in the second series of the reserve. The navy is in progress of reorganization.

Commerce and Industries
Agriculture is the chief industry, and land is largely in the hands of peasant proprietors. Principal crops are wheat, maize, barley, vines, currants, oats, tobacco, cotton. Olives, nuts, figs, oranges, lemons, and rice are also grown. Leading industrial products include olive-oil, wine, textiles, leather, soap, and cotton. Great variety of mineral deposits. Total imports in 1921, £66,944,776; exports, £32,679,647. There is a mercantile marine of nearly 2,000 sailing vessels. About 1,470 miles of railway, 10,560 miles of telegraph lines, and 7,740 miles of telephone lines. A canal of about four miles runs across the Isthmus of Corinth.

Religion and Education
State religion that of the Greek Orthodox Church, but liberty is granted to all other sects. Education compulsory between ages of six and twelve years; cost borne by State About 6,800 primary schools, 76 high schools, 425 middle schools, 2 agricultural schools, a trade and industrial academy, government commercial schools, and two universities, the National and the Capodistria. The ministry of education is charged with the service of antiquities.

Chief Towns
Athens (capital—population 300,700), Salonica (170,190), Piraeus (133,480), Patras (32,130), Volo (30,060), Corfu (27,080), Candia (24,690), Canea (23,930), Kavala (22,960), Larissa (20,700), Kalamata (20,590).



AL INHABITANTS OF THE COBAN DISTRICT OF GUATEMALA

Hospitality and good nature have long been outstanding features of the Coban Indians, and the writings of Las Casas, the Spanish "Protector of the Indians," bear witness not only to the good order of the native government in those early days, but also to the fact that the people were "more religious by nature and less given to abominable sacrifices than any other people in the whole of the Indies"

Photo, Brown Bros.

Guatemala

I. Indians & Half-Castes of Central America

By F. H. Hamilton

Writer and Traveller

THE peoples of Central America, that narrow neck of land which lies between Mexico and South America, washed by the Pacific and Atlantic both, are commonly held to be less advanced in civilization than the other Spanish-Indian races. Nor is that common belief unjustified. "La gente mas bruto del mundo español," was how a Spanish critic described them to the writer, and the odd thing is that it is these peoples who have succeeded to two of the most advanced civilizations of the western hemisphere—those of the Aztecs and the Mayas.

In each of the five Central American Republics — Guatemala, Nicaragua, Costa Rica, Honduras, and Salvador— there is a very large proportion of Indians and half-breeds among the inhabitants, while in some there are a great many negroes. The number of "white" people is almost negligible. There is no really enlightened or organized public opinion.

That revolutions have been fewer in number of late is due to the refusal of Europe and the United States to find any more money either for loans to, or for enterprises in, the Spanish-American countries as long as they were so continually disturbed. The politicians now find they can do better by maintaining law and order.

President Barrío's Statesmanlike Vision

It would be unfair, however, to deny that some among them are ambitious for the Republics as well as for themselves. In Guatemala, for example, an effort has been made to convince the people of the value and dignity of education. Every year in October the Festival of Minerva is celebrated. All schools take part in this; the parents of the boys and girls are invited also.

It was President Justo Rufino Barrios who gave his country the impetus towards education of which this festival is a lonely relic. He was a man of Indian origin, a native of the same valley on the border between Mexico and Guatemala as that in which Porfirio Diaz, the great Mexican President, was born. Himself uneducated until he had reached almost to man's estate, Barrios saw that the beginning of progress for the Republic must be the development of intelligence in the people. He established schools and made all parents whom he could reach send their children to be taught. He would not allow doctors to practise unless they were qualified. He came near to abolishing drunkenness, the curse of the natives, by wise regulation of the drink trade.

Land of Perpetual Summer

When he drove the monks and nuns out of the country and cut down the powers which the Church had exercised for so long, he made an effort to introduce some form of Protestantism. He first invited the Church of England to send missionaries among his people. This invitation was declined on account of the "disturbed state of the country." Then President Barrios made the acquaintance in the United States of a Presbyterian minister and encouraged him to start a mission, it never had much success. The law of Sunday rest, however, remained in force for a good while; its effect has not altogether disappeared yet.

The staple crop, coffee, requires a climate neither tropical nor mountainous, while bananas, rubber, and mahogany, other exports which have been gaining in importance for a number of years past, flourish only in the hot and swampy coast regions. The climate of the



RISING GENERATION OF GUATEMALA

Children, dogs, chickens, and pigs form to a great extent the main "live stock" of every small Guatemalan village. The children are particularly sociable and cluster round the stranger, chattering and gesticulating like a flock of lively brown sparrows

high plateau which lies between the two oceans is pleasant and healthy. The weather is for the most part like that of a fine European summer

The educated Guatemalan has courteous and agreeable manners; he is kindly and hospitable, and in appearance entirely European His insistence upon shaking hands a great many times is at first apt to be rather disconcerting. He does this, not only at meeting and at parting, but also as an acknowledgment of polite inquiries after his health and that of his family, as congratulation if you say a good thing, as condolence in the event of your telling him bad news. One soon grows accustomed to this, however—so accustomed that one finds it difficult to drop the habit when one comes away!

Years ago someone said of Guatemala City that it was oppressed by the memory of the disasters that befell the two capitals which went before it and apprehensive that some day it might be overwhelmed also, a catastrophe which came, sure enough, at Christmas, 1917, and laid a large part of the city in ruins, taking heavy toll of the hapless citizens The first city built by the Spaniards in this neighbourhood was dedicated to "Saint James the Gentleman." Less than twenty years after it had been begun an appalling catastrophe wiped it out. For three days rain fell in torrents On the fourth day there was a terrific wind, with thunder and lightning of alarming violence. In the night which followed the earth rocked so that it was impossible to stand. The terrified inhabitants rushed out of their houses, only to be swept away by a flood of water, carrying with it sand and ashes, which came from one of the two volcanoes close by. This was in consequence of [illegible] water), and in order to escape a repetition of its evil activity, the rebuilding of the city was started three miles away.

In the course of nearly two and a half centuries Antigua Guatemala had become the chief centre of learning, wealth, religion, and the arts in the whole of Spanish America Then its doom fell upon it. There was a convulsion below the surface of the earth; instead of bursting into eruption the volcano

shuddered with awful violence; the earth quaked, and the second Guatemala City lay ruined. There the massive blocks of stone, the pillars and arches of its fifty churches, remain for visitors to marvel at; there can be seen the convents and monasteries attached to them, some with cells for as many as five hundred women or men. The surroundings are of delicious beauty, and the place is still inhabited. If one asked inhabitants whether they were not afraid to live so near the volcano, they replied: "Oh, no, señor, it has been blessed by a priest! There is no harm in it now." The writer has not had an opportunity of gathering their opinions on the efficacy of the blessing since the fatal Christmastide of 1917; but no doubt the matter of that earthquake has been satisfactorily explained to the intelligence of the Guatemaltecos

The city is well worth a visit, if only for the sake of the journeys up to it from the Atlantic and down from it to the Pacific on the principal railway of the Republic. Starting from Puerto Barrios, a new port which already does a brisk trade in fruit, timber, and rubber, the train climbs first through tropical forests and jungle, then among waving palms and orange groves, and so into a highland region of pines and firs The capital is reached in twelve hours or so.

On the way down towards the Pacific the line runs through fields of sugar-cane; the traveller's eye is delighted by masses of magnolia bloom and every kind of cactus, and if he is lucky, he will see alligators sunning themselves on the river banks. At the stations Indians surround the carriage windows, offering fruit, eggs, and sometimes cooked chickens at ridiculously small prices. Land which has been cleared and



SHADY CORNER FOR THE MARKETING OF INDIAN WARES

There are many "early birds" among the Indian population of Guatemala, who, with the dawn, make their appearance in the towns laden with marketable goods, and ply their trade in pottery, fresh fruits, vegetables, and sweetmeats. Bargaining is a recognised feature of each sale, and as there are no fixed prices, goods may often be secured for less than half the figure demanded



STRICKEN CITY OF GUATEMALA DURING A VOLCANIC VISITATION

The third City of Guatemala grew up on a site held to be immune from earthquakes, and in splendour and size far exceeded the former capitals. The Church of the Recolleción, seen above, was partially ruined in December, 1917, but the final and most terrific shock of Jan. 3, 1918, completed the work of destruction, and the twin towers and the massive pediment between crumbled into a heap of debris

Photo, American Field Museum of Chicago



RUINS IN ANTIGUA GUATEMALA THAT ATTEST ITS FORMER SPLENDOUR

Three times, and each time in a different location, has the capital of Guatemala been devastated by earthquakes. The second city flourished for more than two hundred years, but was completely ruined by the earthquake shocks of 1773. Many of the survivors refused to leave their shattered homes, and under the name of Antigua Guatemala the place has been inhabited down to the present time

Photo, Percy F. Martin



MULE TRAIN TOILING OVER THE RUGGED GUATEMALAN HILLSIDES

Sound animals are scarce and expensive in Guatemala, but the mule, no matter what his condition, is invaluable as the pack animal of the traveller, for this wise beast can scramble up the rough hillsides, or slide down the perilously steep and slippery mountain paths with remarkable surefooted ness In the rear of the long mule trains are the muleteers, or arrieros, their loud, harsh voices awakening echoes in the silent valleys

planted with cacao, used for making chocolate and cocoa, may be noticed here and there; this is a new industry, and one which promises excellent results

For a long time the cochineal insect was a source of wealth to Guatemala This feeds on the nopal cacti, and when the leaves have been dried the tiny creatures can be scraped off They are then either baked or boiled, to make either blue or red dye; but aniline dyes soon supplanted all others, and now cochineal dyes are used only by the Indians The fibre sashes which the women wear on their tight skirts of cotton are of a brilliant scarlet, their blouses, their only upper garment, worn next to the skin, are embroidered with

crimson and purple thread They make their whole costume themselves, unless they live near a town Even their sandals are of home manufacture

Very pretty and graceful the young women look, with their hair in braids and their lissom figures, and their dark faces lit up by modest, friendly smiles Beauty in girls is highly prized, whether they are white or half-white or Indian Photographers thrive not only upon vanity but upon the sale of their portraits of good-looking women The Spanish women spoil their faces by the amount of thick powder and other "aids to beauty" which they plaster on to them Americans



LUSCIOUS FRUITS FOR THE HOT AND THIRSTY

In Guatemala there is a continual movement of vegetable and fruit carriers to and fro between the villages and towns The produce of the former are brought, mainly by Indians, to the markets in light wooden crates called "cacastes" These are either borne by hand or pannier wise on the patient backs of donkeys or mules, and a lively trade is done



WHERE MUSCULAR STRENGTH IS TESTED

Vegetables, fruits, and other village produce are chiefly borne to the townsfolk on the sturdy backs of the Indian carriers, the weight of the often heavy load being distributed by a broad band passed round their foreheads

baby tied round her hips and a heavy load on her head stepping out briskly and feeling no fatigue at all. The men carry their loads on the back in a basket, with a band round their foreheads to distribute the weight. They are so used to a burden that often when they return home with empty baskets they will put stones in to make them feel properly balanced All that they wear as a rule is a pair of scanty trousers, more like short drawers The nearest that President Barrios ever came to provoking a revolution was when he issued orders that everyone should wear what he considered to be "proper clothes"

In general, the Indians, who make up more than half of the two million population, are an honest, hard-working, orderly folk, contented with very little in the way of food and household possessions Their looks are melancholy; they do not seem to have forgotten the hideous cruelties of the Spaniards in the sixteenth century. Yet they are fond of excitement and love noise They celebrate the festivals of the Roman Catholic Church with enthusiasm, and always end up with a display of fireworks

make a joke of it, saying that if you kiss one you risk lead poisoning A Swiss lady who kept a school for the girls of the "best families" in Guatemala City tried hard to break her pupils of this disfiguring habit No boarders were allowed to have any "make-up" in their possession, and the principal used to wait outside in the morning with a basin of water, a sponge, and a towel to clean up the girls who came by the day.

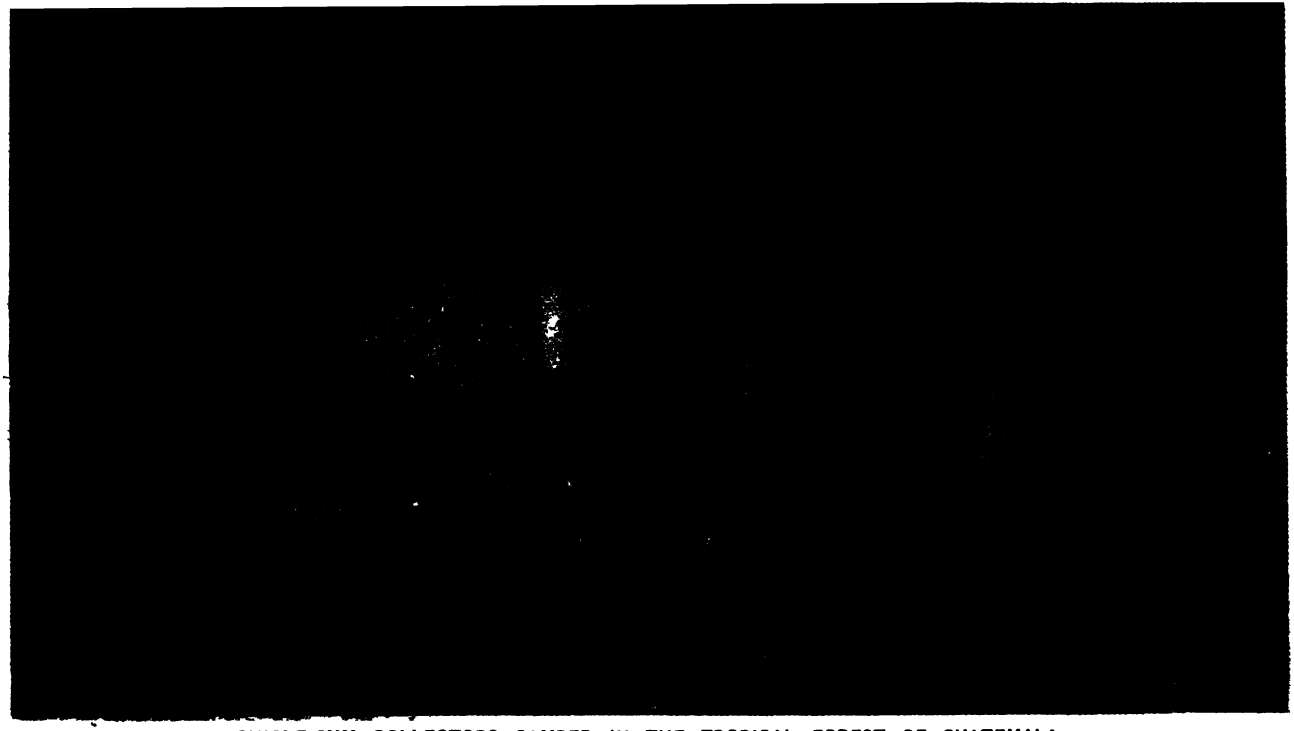
The Indians are surprisingly strong, women as well as men. They can keep up a pace of six miles an hour, and it is common enough to see a mother with a

The study of the native races of Guatemala is in part the study of Mexico and Yucatan, as the chief aboriginal tribes and the national cultures were common to the territories named. But the subject is a complicated and a highly-specialised one when we range beyond the three main nations of the Aztecs, the Toltecs, and the Mayas, the last-named being in many respects the



GUATEMALAN WOMAN WITH AVOCADOS OR ALLIGATOR PEARS

Although the upper classes of Guatemala come within the influence of foreign fashions, the humbler folk remain true to their native dress, which, as far as the women are concerned, is often very attractive with its bright colours and embroidery on blouse or vest The country abounds in tropical fruits and flowers, many specimens of the former being unknown in the more northerly countries of America



CHICLE-GUM COLLECTORS CAMPED IN THE TROPICAL FOREST OF GUATEMALA

An increasingly important source of revenue to Guatemala is the gum resin of the naseberry tree Achras sapota, from which the chicle or chewing gum, so popular in the United States, is mostly made. The tree, somewhat similar to the indiarubber tree, exudes a milky sap during the rainy season, and this is collected by workers, known as chicle bleeders, who live in camps in the bush, oxidised, melted in a crude oven, and made up into bales for export. The chicle camps, erected near water holes, are virtually temporary villages of palm leaf thatched huts built of branches.

Photo Carnegie Institution of Washington

most interesting for their curious resemblances to the ancient Egyptians in certain of their customs. There are numerous tribal differences among the Guatemalans of to-day, and although the whole of the Indians may be regarded as in a state of degeneracy contrasted with that of their ancient vigour and achievement, it is possible to trace among them some of the outstanding characteristics of the powerful tribes of the past, such as the Quichés and the Cachiquels, the two dominant native races at the time of Alvarado's conquest of the country.

Since the Spanish conquest there has been no very noticeable fusion among the aborigines, although each of the great native cultures has completely passed away, the natives of to-day being, on the whole, a spiritless people who provoke no great curiosity as to their origins, while the intermingling of Spanish, Indian, and negro blood has produced a great variety of types, to each of which a distinguishing name is given.

Illuminating Glimpses of the Indians

While much has been written about the ancient cultures of Mexico and Yucatan, little attention has been given to the Guatemalan, possibly because of its close relationship to these others. Indeed, the life of Guatemala has exercised the attention of very few investigators; but there is the notable exception of the work by Mrs. and Mr. A. P. Maudslay, entitled "A Glimpse at Guatemala," in which these able archæologists give a most interesting record of their experiences in the country, and offer what is probably the best study of its past history and present-day life that has appeared in the English language. Although their expedition was archæological in its purpose, both Mr. and Mrs. Maudslay had an observant eye for the life of the people, and their admirable work records many lively incidents. From Mrs. Maudslay's description of Santo Tomas we take the following vivid picture of a scene which will serve to show how the Indians still contrive to retain some of their ancient superstitions even though they are nominally within the pale of the Roman Catholic Church.

"Santo Tomas boasts of no inn, but we found something to eat at a dirty little house, where we were attended to by an old crone, who spoke no language intelligible to us. After breakfast we strolled into the picturesque plaza, bright with the gala costumes of the Indians. The women wore heavy chains of beads and coins round their necks, and were clothed in the most elaborately embroidered huipils we had as yet seen. Almost every man carried a blue or brown-striped rug on his shoulder, and some queerly-dressed old men wandered amongst the crowd, with distaff in hand, spinning woollen thread.

Native Indifference to Indian Customs

"A grand fiesta was in progress in the church—probably a preparation for 'Candelaria,' which falls on February 2—to which, as usual, the Ladinos appeared to be supremely indifferent; indeed, they never seem to trouble themselves about the customs of the race so nearly allied to them, and look down on the Indians as inferiors, only fit to be human beasts of burden. It is useless to ask them what an Indian ceremony may mean; the only answer one gets is, 'No se, señora, es costumbre de los Indios.' Even Gorgonio, whom I delight to look upon as an exception to the rule, on this occasion showed no desire to enlighten my curiosity, so we mounted the steps and entered the great bare church to learn as much as we could for ourselves.

Praying Round a Cross of Flowers

"At the top of the stone steps in front of the open church-door a large pile of wood-ashes smouldered and flickered faintly in the sunlight; the man who tended this fire every now and then threw on the embers small pieces of copal, which scented the air with its heavy perfumed smoke, while around the fire groups of women knelt to pray before entering the building. We found the interior to be charmingly decorated with flowers. The floor had first been strewn with fragrant pine-needles, and



GUATEMALA INDIAN VILLAGERS PLACIDLY CONTENT IN THEIR THATCHED HUTS AND LINHAYS

An Indian village is a harmony in brown, the small square brown house with brown thatch nestle comfortably on dull brown earth banks, or are poised securely on hard brown rocks; the striped huipils or cotton blouses of the women and the coloured handkerchiefs bound round the heads of the men standing out in pleasing relief against this tawny background. The houses are usually built of rough stones held together by a framework of sticks and thatched with grass

on this carpet the flowers were arranged in the shape of a huge cross, extending almost the whole length of the church. In some parts the lines were traced in green and coloured leaves, and filled up with scattered rose-petals; in others with clusters of all the flowers that could be found in bloom, edged with little groups of lighted candles. Picturesquely dressed Indians, singly or in couples, were dragging themselves on their knees the whole length of the cross, stopping at intervals to repeat prayers. No priest officiated, and none but Indians were in the least interested in the service, if such it could be called.

"As we were leaving the church we stopped to watch a funeral procession coming across the plaza. The men ascended the church steps, carrying the ugly black catafalque on their shoulders, but to our surprise, instead of entering the church with their burden they turned the catafalque round three times in front of the fire where the copal was burning, fired off a rocket, and then went away again. While this ceremony was being rapidly performed the friends and relations of the dead man stood some distance away in the plaza crying and weeping loudly."

Universal Use of Rockets

To Mrs. Maudslay we are also indebted for a note on another Guatemalan characteristic which is probably more marked in the Spanish countries of Central America than in the Southern continent. "To anyone not already used to the ways of the Spanish peasantry one of the first things that strikes one as curious in Central America is this constant firing of rockets in the daytime. No ceremony is complete until the swish and report of a rocket have been heard. The pilgrim when he reaches his native village fires a rocket to announce his arrival. It is the expression of joy at a fiesta, and it is the last rite necessary for the repose of the dead."

Another glimpse of the queer customs obtaining in some of the Indian towns is given in Mrs. Maudslay's account of a visit to San Antonio on the shores of Lake Atitlán. "After arranging our camp-beds," she writes, "and ordering our supper from the estanco, we strolled about the town to see the sights. While we were enjoying the lovely view and watching the changing lights upon the water, a procession of Indians, clad in their black, sack-like garments, came towards us. It was headed by the alcalde with his staff of office, who was followed by his alguacils and mayores, each carrying a long white stick.

Crying the Orders for the Week

"They stopped at house after house, apparently giving some directions to the inmates, and as they passed us the alcalde civilly wished us 'buenas noches'; then a little farther on they halted, and an alguacil, clambering up a wall, stood on the top, and in a loud, clear voice, which seemed to travel up the hillsides, called out the instructions for the work to be put in hand on the morrow, and repeated the municipal orders for the week. After a moment's pause he was answered by a voice far away in the distance, then by another in an opposite quarter of the town, and when all was quiet again the Indians ceremoniously bade one another good-night, and the procession dispersed. This, we learnt, is the usual custom on a Sunday night, and in the stillness of the fading daylight it was a curious and impressive ceremony."

Yet another impression of Indian life from the same graphic pen touches the religious observances of the Indians, and it may be allowed to stand without comment as an example of their "progress" from the medieval ages in which they lived their own national and municipal life with a primitive religious and social system which had served them not inefficiently until the coming of the Spaniard:

When the Indian Pilgrims Come Home

"While we were at Panajachél, a matter of especial interest presented itself to us in the curious ceremonies of the Indian pilgrims returning from Esquipulas. Our room looked out on the plaza, which in the morning always afforded a few picturesque groups of



MYSTERY MONOLITH OF THE PRIMEVAL FORESTS OF QUIRIGUA

This remarkable carved obelisk was discovered among the ancient ruins of Quirigua, together with many other monuments of great architectural merit, the origin of which is still shrouded in mystery. The sides of the monoliths, which number over a dozen, are covered with hieroglyphs and picture-writings, a complete deciphering of which would solve many great problems of Maya civilization

Photo, Alfred P. Maudsley



DUSKY DESCENDANTS OF THE ANCIENT MAYA STOCK

The Indians of Guatemala comprise many interesting types, and their costumes and several of their customs vary considerably in the different villages. For the most part, they are a religious people and participate in their numerous Church festivals with whole-hearted devotion; the ritual and formality attending the functions of the Church of Rome having become almost a part of their daily life

market women, but was almost deserted by noon; then, as evening approached, little companies of pilgrims, bending under their burdens, filed into the town, and as night fell the plaza was lit up by numerous small fires, around which the pilgrims gathered for their supper. This important meal ended, they began their religious functions by laying down petates (mats) in front of the cacastes which had already been arranged in a line across the plaza. Then each man produced from his cargo a small wooden box, usually glazed on one side, containing the image of a saint, and these were arranged in a row against the cacastes, between lighted candles, the place of honour in the middle being assigned to a box containing a figure of the Black Christ.

Evening Service in the Market Place

"When these arrangements were completed, the Indians, who were dressed in long black woollen garments, with long white veils fastened to their black straw hats, prostrated themselves in turn before each shrine, and crawled along from one to the other on hands and knees, laying the forehead in the dust, offering up their prayers to each saint, and kissing the box which contained its image. These acts of devotion were several times repeated, and then grouping themselves on their knees before the shrine of the Black Christ, and led by one of their number, who seemed to have some sort of authority over them, they all chanted the quaint hymn we had so often heard in the early watches of the morning. After singing for nearly half an hour they withdrew to their fires, rolled themselves in their blankets, and were soon fast asleep."

Spanish Destruction of Indian Civilization

In beautifying life and making it easier the Spaniards have taught the natives relatively little. Before the conquest the Central American Indians had worked up to a high pitch of civilization. Their arts and crafts were marked by taste as well as skill, showing some affinity with those of the Chinese to whom the original Guatemalans are in some degree related. They practised a religion based on the teaching of a sacred book, which gave an account of the Creation not unlike that which is contained in the first chapter of Genesis. All their beliefs, arts, industries were swept away by the invaders. If the story of what the Spaniards did had not been told by one of themselves, the Dominican monk, Las Casas, who did not share the current delusion that God had put the Indians there for the white men to torture and kill, it would be scarcely possible to persuade oneself that such barbarities could have been committed.

When Guatemala declared itself free and independent in 1821, it abolished slavery at once. For a time it seemed to be on the way to develop upon gradual democratic lines. The priests, however, soon stirred up trouble, as they did in Mexico, with which country Guatemala was for a short time united. In 1844 a Liberal president was driven from office by a savage, ignorant Indian, Rafael Carrera, who persuaded people that he was the Angel Raphael, and who ruled them for nearly a quarter of a century by cruel and despotic methods. Thus from the very start of independence the energy which should have been put into educating the nation and giving it sound institutions was spent on struggling for power by means of civil war.

German Influence in Guatemala

Up to the beginning of the twentieth century the United Kingdom did more trade with the Guatemalans than any other country. Since then the United States have taken first place, and until 1914 the Germans were ahead of the English by a good deal. Although the educated Guatemalan likes to be thought Parisian in his appearance and way of living, he admires German thoroughness and industry. The army was trained by German officers on German lines, and compulsory service was introduced after the German model, that is to say, service which is compulsory upon the poor, but from which the rich can manage

to escape, in the last resort, by buying themselves off The Guatemala coffee fincas were mostly owned by Germans before the Great War, and still remain largely in their hands

Cultivation is easy and crops are abundant, if they are sensibly chosen There is one enemy of the cultivator, though, which will have to be got under, that is the ant In columns from three to four yards wide masses of ants travel through the country, destroying all that lies in their way The only consolation the farmer has, after they have passed and left his season's work ruined, is that they destroy all other pests At their approach cockroaches rush about in terror, seeking to hide from them They exterminate centipedes and even scorpions

Spiders show ingenuity in escaping the ants There is one species which has eight rather long legs It keeps its body above the ants by balancing, now on five legs, now on four, sometimes on three, picking them up as the ants come near them, doing a kind of dance in which it can frequently find safety Green-leaf locusts roll themselves up and let the ants pass over them as if they were really leaves

To meet an ant-drive is an interesting incident of travel in Guatemala There is magnificent scenery, too, to make the way pleasant, and the ruins of Antigua Guatemala are full of interest for the searcher into the glories of the past. But in general travelling in Guatemala, except by rail, is not to be recommended for pleasure. The roads, excepting those round the capital, are all bad Mule coaches of ancient pattern are the vehicles used



MIXCAN BEAUTY AMID THE PALMS

This girl, with her loose sleeved embroidered dress, hails from Mixco, a small town some eight miles from what was Guatemala city Here the traveller finds steep paved streets with rough native houses climbing up the hill, and the inhabitants largely gained their living as bakers, washerwomen, and purveyors to the capital that perished in the earthquake of 1917 18

Considerable attention has been given to the railways of this part of Central America, and in 1912 the International Railway of that name was incorporated, representing a consolidation of the Guatemala Railway, 195 miles, the Occidental Railway, 51 miles, the Ocos Railway, 22 miles, and the Guatemala Central Railway, 139 miles. This company received subsidies from the Governments both of Salvador and Guatemala, and the latter may purchase the lines at a price to be decided by arbitration after the year 2002



'ERRY GROUP OF COFFEE-PICKERS DURING A PAUSE IN THEIR WORK

Coffee is one of Gu itemala's lead products, and trees and bushes of this plant, that yields a fragrant drink for thousands all over the globe, are a decided feature of the landscape with their bright red berries. The crop is often gathered by Indians who may be seen at their work laughing and singing, as who would not in this pleasant clime? Above is a gathering of cheerful workers who were evidently quite agreeable to having their photographs taken Some of the smaller members who were unable to get into the front rank contrived a coign of vantage above their elders' heads

Guatemala

II. Its Spanish Rulers & Later Dictators

By Percy F. Martin, F.R.G.S.

Author of "El Salvador," etc.

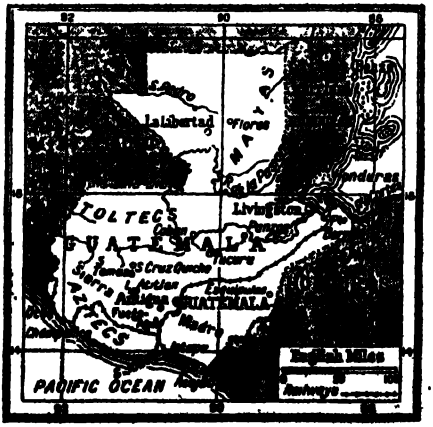
WITH a superficial area of 48,290 square miles Guatemala is among the most mountainous of the Central American States, its highest ranges reaching to 7,000 feet above sea-level. Among its bristling array of volcanoes, Fuégo (fire), with a disastrous record of eruptions, stands 12,577 feet, while the neighbouring crater, Agua (water), destroyed the earliest Spanish capital of Guatemala (1541), and contributed again in several subsequent eruptions (1863, 1874, and 1917) to demolish the capital.

The climate of Guatemala differs little from that of the neighbouring States, being almost fully tropical; which is equivalent to saying that it is warm and generally healthy except on the coast, where it is malarial. There are, however, temperate and cool zones, while in the uplands snow occasionally falls. As its Indian name signifies—"a land covered with trees"—Guatemala is thickly wooded, possessing a rich flora and fauna. Much of the country's natural wealth exists in its as yet untouched forests, abounding in mahogany, estimated to cover an area of 1,300,000 acres. A belt of country extending from the coast-range of mountains on the western frontier, near the Pacific, across the Sierra Madre to the coast-range of the Caribbean slope, comprises a highly-mineralised territory which might, one day, yield valuable treasure in metals.

When, in 1522, Pedro de Alvarado, the Spanish adventurer and lieutenant of Hernando Cortés, at the age of twenty-seven, landed in Guatemala, he had already had some experience of dealing with the natives of Yucután (Mexico), whom he had massacred or cruelly enslaved. Thus he was quite ready to deal with the equally fierce and untractable Guatemalans, especially as he had been provided by his chief with an ample force. Merciless severity finally subdued opposition, and Spanish administration, introduced with little further difficulty, was forcibly maintained for nearly three hundred years. In 1821 the general revolt of the Spanish dominions against the Crown, then worn by Ferdinand VII., freed Guatemala, among other Latin-American Crown Colonies, from its long-endured servitude.

What is now known as "Guatemala" forms but a very small part of the original colony bearing that name, which, under the Spanish dominion, stretched over nearly two-thirds of South America. Upon breaking loose from Spain, Guatemala formed one of the Central American countries, then joined in a Federal Union; but this combination did not last very long. Breaking up in 1827 into independent Republics, Guatemala, like its neighbours, chose its own executive: the earliest proved members of a long line of tyrants or dictators—sometimes both—who succeeded in keeping the country in a state of continual war, both internecine and with its neighbours. The first constitution (1822) was discarded, being replaced by a second in 1845, and by a third in 1851, while amendments and alterations to the adopted enactment have since taken place at various periods (1885, 1887, and 1889).

The President whose rule endured the longest was Rafael Carrera. Elected in 1840, he succeeded in forcibly maintaining his position as life executive, or dictator, ruling until 1865, just a few years longer than Estrada Cabréra, of whom more later. The next significant administration was brought about by the triumph of the Liberal Party (which had played a very active rôle in Guatemalan political history) and the expulsion of the Jesuits from the country. Successive presidents, notably General Justo Rufino Barrios,



THE REPUBLIC OF GUATEMALA

followed in the same direction, the Church being disestablished during his period of office (1873-85), which ended only with his death on the battlefield.

A veritable stormy petrel, Barrios endeavoured unsuccessfully to bring about a combination of the five Central American States of which he was to be supreme head; and, in order to convert others to his way of thinking, he invaded Salvador but was compelled to defend his own frontiers against Nicaragua and Costa Rica. He was succeeded in 1886 by General Manuel Barillas, who established much-desired peace between the conflicting States. His successor General José Maria Reina Barrios, elected in 1892 and again in 1897, was assassinated February 8, 1898, and Manuel Estrada Cabréra was elected (September 9) Acting-President.

Peaceful Penetration by Germany

At this time German influence commenced to make itself felt in Guatemala, as it had already done in Nicaragua and Salvador. A large number of agricultural and banking concessions fell into Teutonic hands, and prospered apace. A certain Herr Kilhauer was granted a concession to establish an agricultural bank which proved the forerunner of a number of other affiliated monetary and mortgage institutions. Some exist under different names to-day.

During the war in 1906 between Guatemala and Salvador, the troops of the former State were charged with crimes similar to those alleged by the Allies against certain German and Austrian officers during the Great War—that is with having killed their Honduran prisoners as soon as they were captured. All the Central American States subscribed—as did Germany—to the Hague Convention of 1899, so that this barbarous act created intense hostility and evoked speedy reprisals. Later on in the same year (July 20), the three States of Honduras, Guatemala, and Salvador signed the six articles of what is known as the "Marblehead" Pact (arranged on board the United States warship of that name).

Successive Plots and Counter Plots

Fresh internal discontent then commenced to assert itself; the stern rule of Provisional-President Estrada Cabréra created a number of enemies among the landed classes, and the flight of a number of influential political opponents to the safe refuge afforded in the United States and Mexico enabled them to maintain a vigorous crusade against the authority of the Executive. Plots were hatched and guided by prominent Guatemalans such as Dr. France, General M. S. Barillas, Emilio de León, J. Ramón Calena, etc., and the Cabréra régime found itself assailed in many different directions

In August, 1907, there was a serious attempt to assassinate the President by means of a mine, laid in the street (no more than 120 feet from the American Legation) along which the chief magistrate was accustomed to take his morning drive Although Cabréra escaped, his Chief-of-Army, General Orellana, was wounded. Nineteen persons supposed to have been concerned in the plot, including members of some of the best families, were executed, notwithstanding strong personal appeals made to the President for clemency by the British Minister, Sir Lionel Carden, and other foreign diplomats.

A few months before, General Barillas, while in Mexico City, had been assassinated. Of this crime President Estrada Cabréra was declared to have been the instigator, just as, later on, he was suspected of having been the cause of the assassination of Manuel Enrique Araujo, President of Salvador (April, 1913), while two other Guatemalans, General José María Lima and Colonel Orofie Bone, were publicly accused of carrying out the deed. As a consequence, diplomatic relations between Mexico and Guatemala were severed, the usual petty indignities to each other's flags being perpetrated An even greater danger threatened the poorer classes of the people, by reason of a serious famine, which the poverty of the Government could do little to alleviate At the end of 1908, virulent smallpox also broke out, and soon assumed alarming proportions, the death-rate proving exceptionally heavy.

International Relations and Finance

The frequent quarrels between Guatemala, Honduras, Salvador, and Nicaragua again came to a head that year (1908), when the Central American Peace Court, sitting at Cartágo, Costa Rica, was established for the purpose of settling those and other disputes. The court was afterwards made permanent, the late Andrew Carnegie having contributed a sum of $100,000 (£20,000) towards the provision of a suitable building, which, however, was subsequently destroyed by an earthquake.

In February, 1910, the boundary convention concluded between Guatemala and Honduras (March 1, 1895) was extended for a further period of two years, while on December 8, 1911, it was again prolonged until March 1, 1914.

Elected full Constitutional President for the first time, March, 1911, Estrada Cabréra (who in previous years had himself been an active revolutionary, working from New Orleans), in violation of the constitutional law, retained after

his term had expired the executive chair year after year by organizing his own re-election. He ruled until March, 1920, when he was forcibly deposed, imprisoned, and succeeded, as Provisional President, by Carlos Herrera.

Notwithstanding the virtual reign of terror that had endured during Cabréra's long and oppressive rule, he undoubtedly effected much for the cause of education, up till then greatly neglected; he increased the number of schools in one year by 250, and their complement of pupils by 7,020.

In the summer of 1911 an attempt was made by an American financial coterie, known as the "American Mining and Development Syndicate" (headed by Mr. A. E Spriggs), to obtain control of the entire economic resources of the Republic. This effort, encouraged by the Executive and a complacent Congress, would no doubt have succeeded but for the energetic protests of other countries, particularly the United States, whose Government strongly disapproved of the project, which inter alia comprised exclusive rights to all the waterways, railways, telegraphs, and telephones in Guatemala in return for the "promise" of ten per cent. of the profits earned.

In 1912 the British Government, after exemplary patience, decided to compel Guatemala to settle her long-standing indebtedness; thanks to the devoted services and unfailing tact of Sir Lionel E. G. Carden (H.B.M. Minister to Guatemala and other Central American States), an agreement was brought about, but nothing was actually paid. Guatemala's foreign indebtedness at this time (default had existed for over thirteen years) amounted to £1,482,800, without arrears of unpaid interest.

In May, 1913, therefore, the British cruiser Aeolus was sent to Puerto Barrios (Guatemala) to support the British Minister in his efforts to obtain a definite preliminary payment upon the Guatemalan Four per Cent. External Debt. In the month of June a satisfactory agreement was entered into, and the first actual payment was made, while subsequent remittances from time to time have been unfailingly received, sometimes before actually due. To-day, with accumulated interest, and allowing for the amount that has since been redeemed, the debt stands at £1,940,643.

Towards the end of December, 1917, Guatemala City was visited by a series of earthquake shocks which, continuing throughout January, 1918, caused a large number of deaths and serious damage to property, over 125,000 people being rendered homeless.

After the deposition, April 14, 1920, of President Cabréra, new elections took place (August), when Carlos Herrera, Provisional President of the Republic, was confirmed in the Executive Chair by a large majority of votes to serve for the customary term of four years. But in March, 1922, he was succeeded by General José María Orellana.

Guatemala, Salvador, and Honduras agreed, on September 15, 1921, to form a Central American Federation. By its constitution, Tegucigalpa was to be the capital, there were to be two legislative chambers, and the Federal Council was to be inaugurated on February 1, 1922. But Guatemala and Salvador withdrew.

GUATEMALA: FACTS AND FIGURES

The Country

In Central America, Guatemala lies south and east of Mexico, and is bounded south by the Pacific, east by British Honduras, the Gulf of Honduras, Salvador, and Honduras. Area about 48,290 square miles. Population estimated at 2,003,580, about 60 per cent. pure Indians.

Government and Constitution

Republic under constitution of 1879, modified 1885, 1887, 1889, 1903, by which legislative power is vested in National Assembly and Council of State. Members of the Assembly, one for every 20,000 inhabitants, are elected for four years under universal suffrage. Council of State consists of thirteen members elected by the Assembly or appointed by the President. President is elected for six years.

Defence

Military service compulsory between the ages of eighteen and fifty. Army when mobilised numbers about 85,500 officers and men; reserve, 40,500.

Commerce and Industries

Soil fertile. Chief crops are coffee and sugar. Rice, maize, bananas, beans, wheat, and potatoes also grown. Important trade in mahogany, dyewoods, and gum; cattle breeding extensive; mining little developed. Total imports (cotton, foodstuffs, linen, hemp, jute, paper, corn, steel, leather) in 1920, £2,908,940; exports (coffee, rubber, timber, hides, bananas, sugar), £3,720,581.

Few good roads; railways about 400 miles; 4,500 miles of telegraph lines, and 416 miles of telephone lines. Metric system in force. Currency of paper, nickel, and copper; the dollar or peso of 100 centavos of nominal value of 4s.

Religion and Education

Education free and compulsory between the ages of six and fourteen. Government schools in 1920 numbered 1,334. University of Guatemala opened 1918. There are schools for arts and handicrafts and a national Conservatoire of music. Roman Catholicism prevalent, but there is complete religious toleration.

Chief Towns

Guatemala (capital—population before earthquake, December 1917—January 1918, 90,000), Quezaltenango (28,940), Coban (30,770), Totonicapam (28,300).



ADVERTISEMENT AND DISPLAY ON THE HARBOUR FRONT AT PORT AU PRINCE

Utensils of every shape, sort, and size are here for sale grouped in crowded plenty round the dusky saleswoman. The cluster of capacious urns in the background have an air of amplitude in their well-rounded outlines, and were designed to hold generous quantities. The construction of all this motley assemblage of household wares is simple and utilitarian, though it will be noticed that such ornamentation as has been attempted is varied in its execution. Shaded by her large-brimmed hat, this Haitian woman hopes to attract the undecided customer as well by her welcoming smile as by the soundness of her goods

Photo, Publishers' Photo Service

Haiti

I. Life in the First of the Negro Republics

By H. Hesketh Prichard

Author of "Where Black Rules White"

SINCE the American occupation there have been many changes in Haiti, but the character of the people remains the same.

Haitian life is grafted upon French life, and one of the aims of every real Haitian is to visit Paris. There can be no doubt, even while criticising in the friendliest spirit, that the Haitian negro is too French—he is apt to overdo it. This refers, of course, to the town-dweller. In the country districts the peasants are altogether superior and, besides, there are among them no professional or moneyed classes, such as lawyers and politicians; all work for their living, and gain it from the soil itself.

To say that the Haitian is greatly attached to his independence would be true, yet in all but name this independence is a thing of the past. There is always, and always has been, in Haiti a certain amount of rebellion, and since the American occupation certain individuals calling themselves "cacos" have taken to the hills and set authority at defiance. They have not been very successful and, according to the author of "Roving Through the West Indies," six thousand cacos have been got rid of, whereas the American casualties have numbered four. It is said that cacoism is now dying out, as, indeed, it must die out.

Honesty Bred by Responsibility

If we consider the character of the Haitian, we find the most curious inconsistencies. Let us take the case of the Government courier. He is simply a negro employed in some minor Government work, such as sweeping out the Post Office or carrying sacks of coffee to the Custom House. From time to time it is necessary, or was a few years ago, to send large sums of money by the lonely forest track which lies between Jacmel and Port au Prince. This money was confided to the care of the courier, the small Government servant to whom I have referred. In private life this man may have had the most elementary ideas of honesty, but the moment the courier felt his responsibility he became a new man, and it is a fact that in all the years in which that lonely mountain road was used not once was there a theft by a courier of the money entrusted to him. This throws a peculiar and gracious light upon the Haitian character.

Autocratic General Officers

Again, let us consider the peasant of the interior of Haiti. Quite different from the town-dweller, the vociferous wharfside negro, this peasant is a man entirely reliable. In wandering through the interior of the country I have stopped at various villages, and have had to ask for shelter for the night. Never once would my hosts, however poor they might be, allow me to pay for my entertainment. On departing it was usual to make some present, but it had to be given as from man to man, and was considered in no way as a substitute for payment for the night's lodging.

Of course, in considering these rural districts one must realize that people living there dwelt in the ever-present shadow of punishment of the most violent kind. I remember once entering a village where there was a newly filled grave. A man had been shot that afternoon by the orders of the General de la Place et de la Commune. A cow had been stolen, and suspicion fell upon this unfortunate individual. Whether or not he was guilty I do not know—there seemed to be considerable

doubt upon the point—but he had been shot, and an example made. One of the natives told me that for many months there would be no fear of stealing in that village.

The general of a village possessed, when I travelled in Haiti, the absolute right of life and death, although he was nominally subject to the President and Council in Port au Prince Certainly, in any consideration of Haitian life one must not overlook these high-handed rural generals who for years have had so tremendous an influence upon the character of their countrymen. From them sprang several Presidents. There was Johannis Merisier, a coal-black negro ruling in the Jacmel district, who afterwards made a bold and successful bid for power. This man could neither read nor write, but he succeeded in carrying on his business very well, for what one man wrote he called another man to read, and woe betide the writer who tried to play him a trick!

As to the personal life and character of these autocrats, they were much mixed up in politics, and most of them were polygamists, having two or three and sometimes more wives They received



HAITIAN FOLK WHO FOSTER PRIMITIVE TENDENCIES

Of the total population of Haiti, the first of the negro republics, about ninety per cent. is black; the remainder consists chiefly of mulattoes, descendants of the former French settlers, and Europeans. If all accounts be true, the peasantry of the rural districts—despite more than a century of self-government—seem to show a deteriorating tendency, even to the point of savagery

very little pay, and that very irregularly I believe £140 was the full pay of a general of division and honorary aide de-camp to the President This they never received, but their hands were heavy upon the people over whom they ruled, and the various villagers were put to work for them Still with all their faults it was they and the people who groaned under their tyranny who made up the real character of rural Haiti

In the towns things as I have said were different for while the rural general was a man possessing real power and was usually the only general in his district each town possessed perhaps a couple of hundred generals only a few of whom had any power at all The rest possessed the rank and nothing more It appears from an old consular report that at one time there were 6 500 generals in Haiti 7 000 regimental officers and 6 500 privates This state of things is very typical of the country The rank of general has been spread broadcast by the various Presidents It is given as a reward for services rendered to the State in fact it is perfectly true to say that no Haitian who has not attained the rank of general has even begun to prosper in the Black Republic

This is one of the strongest characteristics of the Haitian race They love display, they love uniforms, they love gold lace The Haitian politician, though often a general, is not invariably so He may be a lawyer, but he is one of the few persons who dress their parts as politicians Even in that torrid atmosphere he wears an enamelled straw hat, a frock coat, and black trousers, and his life is one very full of adventure

A politician in Haiti in the days before the American occupation might go to bed a minister and wake up to find that bed surrounded by a number of troops, himself borne off to the dreadful prison, where he might spend the next year or two manacled to a wall, still in his incongruous garb of straw hat and frock coat In fact, visiting the prisons of Haiti I have seen several such the frock coat and pink straw hat much the worse for wear, and the political prisoner at the end of his chain begging for the filthy food which was brought to the prison gates



RIVERSIDE LAUNDRY IN HAITI

The difficulties and discomforts of her task, the uncongenial stones on which she squats and the somewhat limited capabilities of this method of cleaning clothes do not for a moment daunt the quiet determination of the laundress

One thing certainly has an influence on Haitian life, and that is the excellent rum which is made in the country In old days there used to be a little hotel in Port au Prince This was the only hotel in the town It was surrounded by windows with wooden slats, through



TOWN FOUNTAIN AT PORT AU PRINCE

It must surely be a pleasing thought that under the sun-baked cobbles of this tropical thoroughfare cool water finds its way from the cold depths of the earth to bubble and flow from the refreshing fount. Languid ladies taking their siesta in the noonday heat must find this a restful spot as they gaze across their shaded balconies down into the silent street



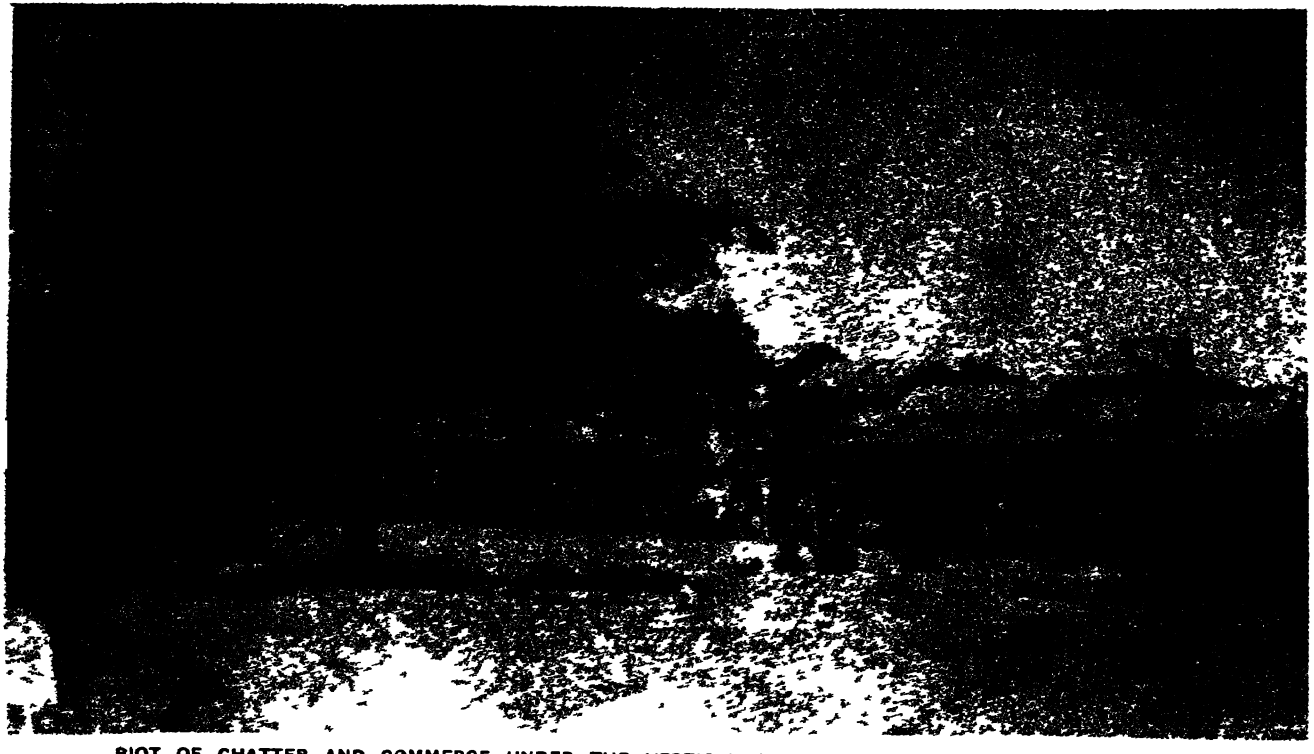
LOOKING DOWN THE MAIN STREET IN A PORT OF HAITI

Port au Prince has witnessed some wild doings, though this scene seems peaceful enough, with few people about, scanty traffic, and a suggestion in the look of the place that one need not hurry here. But on the site of these houses pirates of the Spanish Main and buccaneers from the Tortugas have sworn and swaggered, fought and roared and drunk, and ogled the dark-skinned Haitian girls



HOMELY SCENE IN THE CATHEDRAL SQUARE OF PORT AU PRINCE

Among the principal buildings of Port au Prince are the wooden palace, the cathedral, and the Senate House. On the open sunlit space before the cathedral much business is transacted, and the coloured cottons of the negro women, the bright fabrics with which the stalls are hung, and the many-hued wares impart a pleasing impression as of a maze of sunshine, colour, and movement



RIOT ,OF CHATTER AND COMMERCE UNDER THE VERTICAL RAYS OF THE SUN IN PORT AU PRINCE

It may be safely said that Haiti is not excelled by any other country in the world where richness and variety of vegetable produce are concerned All tropical trees and plants appear in perfection, and even the vegetables and fruits of more temperate climes are successfully grown in the Haitian highlands. In these surroundings, where kindly nature does more than her share it is not surprising that the people, almost all pure blooded negroes should be endowed with indolence and ignorance

which innumerable boys used to try to steal like jackdaws. It was quite a common thing to be sitting near one of the windows and suddenly to have a black hand snatch at your plate. As early as half-past eight or nine in the morning it used to be thronged with politicians and generals seeking their morning appetiser, and usually they took not one appetiser but many. Then they went out into the hot sun and carried on various arguments, returning before lunch to the rum counter. There was a wonderful lot of spirits drunk in Haiti in those days.



PRINCIPAL STREET IN THE CAPITAL OF HAITI

The Republic of Haiti has many ports open to foreign commerce, of which the principal is Port au Prince, the capital, finely situated in the south-eastern corner of the Gulf of Gonaive. Although well laid out and containing some pretentious modern buildings and five miles of tramway, the town, which lies in a marshy region and is built largely of wood, is far from healthy

The great French novelist, Dumas, had some Haitian blood in his veins, and certainly the quality of imagination is strong in his fellow-countrymen. They are full of hope for the future. If you happen to mention, let us say, a particularly fine system of reservoirs by which some town you refer to is fed with water, they immediately say: "Yes, yes; we are to have that also!" And the curious part of it is that usually there is some truth in this. Haiti is full of plans, full of hopes in which the Haitians believe, and which they fully expect to see come to pass some day.

There is one subject on which I must comment, and it is one upon which all Haitians are very touchy. I refer to the cult of the Voodoo or Vaudaux. There is no doubt that the country is riddled with this strange form of serpent worship, which has been brought from Africa by the Mondongo negroes. In my day, and quite recently, it was easy enough to see the sacrifice of the white cock, even in Port au Prince, the capital itself. In country districts you could see the sacrifice of the black goat.

How deep the roots of Voodoo strike into the Haitian life it is impossible to say, but once when I was watching a sacrifice of the white cock there were five generals present in uniform, and one of them at least belonged to the powerful rural class.

Voodoo also has a growth which is terribly serious, and this is the habit which many of the blacks have of poisoning each other and the rare whites who live among them. All over the country there are Voodoo priests who are little but professional poisoners. Their system is beautifully simple. You have an enemy; you go to the Voodoo priest and demand a poison; you arrange that it is given to your enemy. It is probably not a poison which kills, but it makes him very ill, or possibly mad. The next move lies with the



ON THE THRESHOLD OF A VOODOO TEMPLE, HAITI ISLAND

A fearsome institution with fearsome observances, this Voodoo temple stands for all that is most savage in certain Haitian negroes who regard this superstitious worship as more congenial than their nominal Catholic faith The Voodoo cult is current in several West Indian islands, and its sacred rites, performed by a priest and priestess, are based upon the worship of the green snake

poisoned man or his relatives. They know what has happened, and they seek out the papaloi who has given the drug—usually it is easy enough to discover him. With him it is a mere matter of business. He will sell an antidote for about the same sum for which he sold the original poison, and if the relatives of the poisoned man do not buy that antidote, the victim will linger on or die, so almost invariably the antidote is bought.

Many a Voodoo priest makes a fair income at this business. Of course, besides the actual poison, there is a certain amount of camouflage, by which I mean that though the poison does the injury, the priest nearly always gives

curious little balls of wool, or red rags, or some unsavoury mixture in a bottle, to be hung in the thatch of his victim's dwelling The negroes show great fear of these outward signs of the hand of the Voodoo priest, many of them being willing to walk round great distances in order to avoid passing by spots where such uncanny things are said to have been placed

Haiti, while it is savage, has at the town of Port au Prince a certain number of newspapers, though most of them have had chequered careers, and have appeared under many different titles when, as often happens, they have been suppressed They generally contain a single sheet of news, about the size of the London "Evening Standard" It is hard to believe that any of them has a circulation much in excess of one hundred copies, and how they succeed in paying their way will always be a mystery It is a curious fact that the



LAUNDRY WORK AS A PENITENTIAL TASK FOR HAITIAN EVILDOERS

There is little suggestion of the courtyard of a gaol in this scene, with the clean clothes and linen hanging on the lines and the women at the wheels of their mangles. Only the watcher in the turret at the angle of the yard beneath the tall palm tree, and the tall warder, with a revolver at his hip, show that this is a house of detention for wrongdoers

best-known newspaper of twenty years ago was edited by the consul of the Republic of Liberia, the only other Black Republic in the world, who was then accredited to Haiti No doubt the fact of his official position saved the enterprising editor from some of the difficulties under which his contemporaries worked. No newspaper which has not the benefit of a State subsidy can flourish in the Black Republic, and should any editor publish anything but very colourless views, he is at once dragged off to prison.

Haiti has always been a hot-blooded republic, and the number of revolutions is legion. Of the first seventeen of her Presidents, only one died in power, all the rest were assassinated, exiled, or sought safety in flight

The Haitian dislikes the white man, and as you wander about the streets you can always hear the word "blanc" hissed after you. But much as he dislikes the white man, he dislikes the yellow man more. No doubt many politicians have come to the front solely owing to their black skins. The best class of men therefore do not go into politics, which is left almost entirely to the ultra-negro element.

The Haitian law is founded upon the Code Napoléon, and a great deal could be written concerning justice as it is interpreted in Haiti The judges are, of course, black, and can generally be bribed—indeed, I have never been in a country where bribery is so rife as in Haiti Almost everybody is bribable, even the highest officials, and you could not get anything done unless you gave way to the universal custom.

In her wars with the Dominican Republic, which occupies the other half



PEACEFUL DEMOCRATS OF THE LAND "WHERE BLACK RULES WHITE"
Haiti has suffered continually from internal dissensions and quarrels, and the history of both Haiti and Santo Domingo is summed up in the words "a patchwork of revolutions." Sanguinary insurrections are now practically a thing of the past, but the black citizens are still jealously suspicious of the mulattoes, the aristocracy of the Republic, and the relations between them are not amicable
Photo, Publishers' Photo Service



SORTING COFFEE BEANS FOR EXPORT

The industrious figure with bright striped turban and loose baggy garments brown shanks and shoeless feet, is only one of many seated all around and diligently absorbed in their important task For these natives are examining the beans spread before them lest damaged ones or foreign matter should be passed and so spoil the market value of the whole

of the island, Haiti has invariably been beaten, and the Dominican frontier has been pushed ever forward The country which was under the French the richest and the most fertile of the West Indies, has sunk back into forest In the interior of Haiti you may wander through plantations long since ruined, where the coffee bean grows wild, and you may see the ruins of many a fine dwelling of some old French planter The Haitian does not like grand houses, he is much happier sitting under a shelter of banana leaves than in the grand halls of the ruined castle of La Ferrière, which looks out over Cap Haitien in the north

When I was travelling in Haiti there were still to be found in the out-of-the-way districts some of the jewels which were seized from the old French colonists One day a negro offered me a diamond brooch, for which he asked if I remember rightly, fifty Haitian dollars, which was the equivalent of about £3 I was induced to buy it, and one or two other ornaments, and on my return to England was surprised to find them genuine, and worth considerably more than I gave for them But the Syrian pedlars have now invaded Haiti, and there is no chance that they have left anything of this nature behind them Throughout the whole of Haiti they wander with their packs and cheap ornaments The first of them to come probably made a fortune

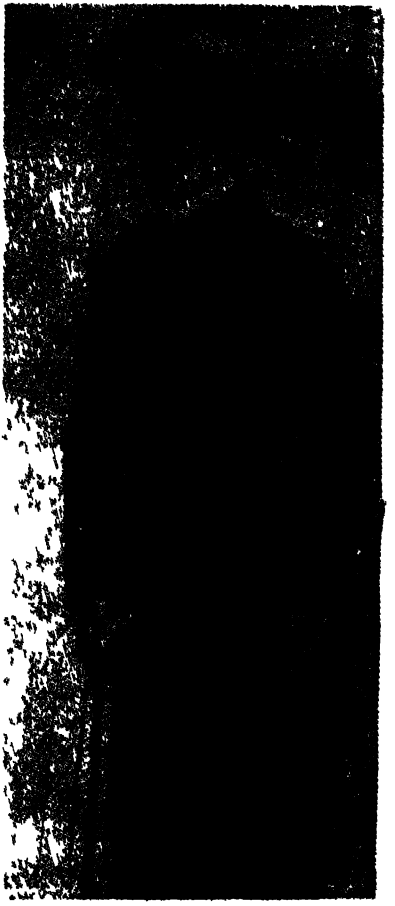
The Haitian negroes enjoyed their freedom in Haiti for over one hundred years They started with a made country, out of which they drove the French They had therefore the benefit of a running civilization of the highest kind But what has happened since?



OFFICIALDOM IN UNIFORM
Haiti is remarkable for its uniforms, and here we have General Zephirin, Commander of the Commune of Hinche, in full regimentals

The country has been allowed to fall back into tangled forest, and not one-twentieth of its great natural wealth has been exploited. What the future may hold for Haiti, who knows? But when all has been said that can be said against them the fact remains that they are a kindly people, to my stay among them I look back not without pleasure

As I have said, they are very much attached to their independence A phrase often used in the papers was, "In Haiti alone a man may show a black face without receiving upon it a buffet!" But I think the days of Haitian independence are over, and the



EX-PRESIDENT AS ADMIRAL
Antoine Simon, who fought through revolution to the Presidency of Haiti, only to be broken in 1911 by the same drastic force



ARCHITECTURAL EYESORE IN MEMORY OF A HAITIAN PRESIDENT

General Hippolite, to whose memory this arch was raised, was the victorious leader in the civil war of 1888-89, his opponent being General Légitime. He became President in the latter year, and kept his office with an absolute authority till his death in 1896. The inscription beneath the clock and the words "Paix" and "Travail" on either tower indicate the veneration felt for his name

history of those hundred years and more when it is weighed in the balance will be found wanting.

The Haitian people have all the desire to do great things in this world for themselves and for their country, but they have not the necessary character to succeed in bringing their imaginations to the definite facts of life. Many things are begun—few are finished. They seem to be cursed with the spirit of ineffectuality, and thereby destined to fall into the power of the white man. The treaty with the United States ratified in November, 1915, by the Haitian Congress, entailing a virtual protectorate by the former nation, suggests that this has come to pass already.



GUARDIANS OF THE PEACE FROM TWO COUNTRIES ENJOY THE "ROYAL DIVERSION"

Cock-fighting is still a very popular form of amusement in Haiti, though prohibited in many other parts of the world. Here two birds of the fighting breed are being matched by a couple of the American marines who help to enforce law and order in the Republic. The judge of the contest presides in his chair, ready to award the victory when one of the feathered opponents has sufficiently maimed its adversary. Among the other spectators are several of the Haitian police.

Haiti

II. Stormy History of the Black Republic

By Percy F. Martin, F.R.G.S.

Author of "Through Five Republics of South America," etc.

OCCUPYING the western part of the large island of Haiti, or San Domingo, one of the four islands of the Greater Antilles, lying in the Caribbean Sea between Cuba and Porto Rico, the Republic of Haiti, since 1915-16 virtually an American Protectorate, has nearly twice the population, although little more than one-half the area, of its eastern neighbour, the Dominican Republic.

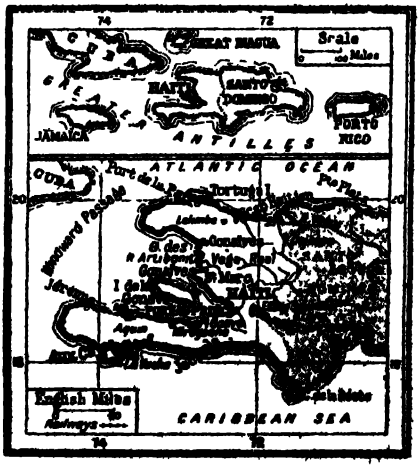
The name Haiti, meaning mountainous, was given to the island by its original inhabitants, the Caribs It was altered in the fifteenth century, by Columbus, to Hispañola, or Hispaniola, later to Saint Domingue, and then Santo Domingo, after the chief port; but the old name was revived early in the nineteenth century, and is now generally applied to the western, and that of Santo Domingo to the eastern, section of the island.

The physical characteristics of both States are the same, but the climate of Haiti, if anything, is more tropical, owing to the preponderance of lowlands. In Santo Domingo the mountainous country favours a better temperature.

Probably Haiti, of all the Latin-American Republics, has had the most stormy career. For close upon one hundred years this State has proved a cause of anxiety, not alone to its immediate neighbour, but to the adjacent American continent. When discovered by Columbus in 1492, the island was divided into five States, or Caciсats, continually warring with one another. The Spaniards put an end to this state of affairs by slaughtering one-half of the population, replacing them by negroes from Africa, and enslaving the other half. Until 1630 the conquerors enjoyed possession undisturbed; but in that year French buccaneers and free-booters, descending upon the island, practically secured the country, which they named Saint Domingue.

Upon the outbreak of the French Revolution (1789), the population, now become multi-coloured by reason of interbreeding between the original Indians, negroes, Spanish, and French, revolted. The National Assembly in Paris granted them independent rights, which caused friction between the people and the colons (French landlords). They called the English to their aid, and the latter at the end of 1793 took possession of part of the island. There were then English, French, and Spanish settlements; but a fresh outbreak of the emancipated people, led by Toussaint l'Ouverture, himself a slave, brought about the expulsion of both Spaniards and English; the French remained in possession.

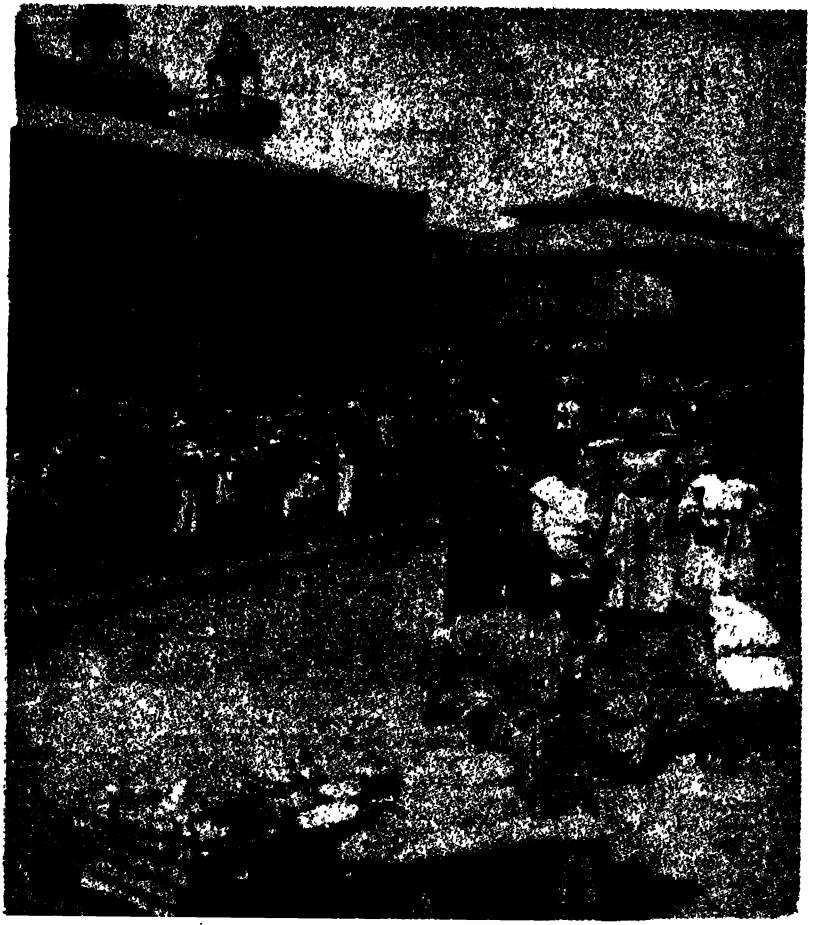
The National Government in France appointed l'Ouverture governor of the island, but he was deposed by Napoleon I. In 1801 General Leclerc, appointed governor, arrested l'Ouverture, and sent him in custody to France, where he died in prison. Again the people rose, and the French were finally expelled from the island. The Haitians proclaimed their independence on January 1, 1804, when slavery was abolished for the first time in this part of the world. In 1822 the Spanish part of the island came under the administration of Haiti, but in 1844 separation took place, and the Spaniards established an independent government, known to-day as Santo Domingo, or the Dominican Republic.



THE REPUBLIC OF HAITI

Since then Haiti has known hardly one year's political peace; one President, Hippolite, only has served a full term, others having either fled or else been murdered.

During the administrations of Lecomte, Tancrède Auguste, and Michel Oreste,



NATIVE TRADERS AT PORT AU PRINCE

Though they take their shopping as seriously as other folk, these Haitians convey an impression of unhurried progress as they pass from stall to stall, and there is ample leisure to stop and be included in the photograph. A saunter down the market has for them possibilities of gossip and meeting neighbours, and an easy indolence is supplied by the tropic heat and surroundings

demands were made by European Powers for payment of the Republic's foreign debt; France and Germany were only deterred from taking forcible possession by threats of the Monroe Doctrine. With a view to the protection of American nationals, the United States landed troops in 1907.

Germany made efforts to take control of Haiti, but again Mr. Roosevelt, as in the case of Santo Domingo, intervened. In the following year President Nord Alexis was deposed and took refuge on board a French training-ship, General Légitime being his successor. United States cruisers took part in the proceedings, a dispatch-boat also being ordered to Haitian waters. In the same year a revolution against General Légitime broke out, the minister, General Lecomte, and several other prominent officials participating. Légitime fled to London, July, 1911.

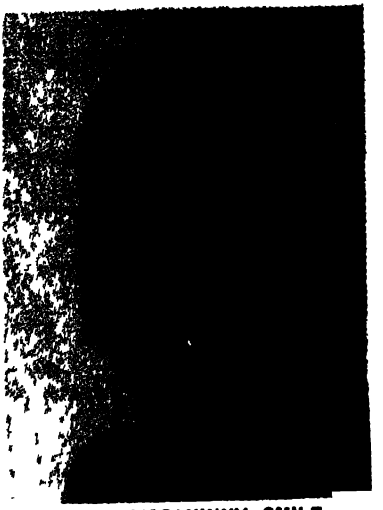
Foreign Legations made requests to their Governments for the dispatch of warships to Haiti, the cruiser Bremen arriving to protect German interests. The French Consul was seriously wounded. In August, General Cincinnatus Lecomte triumphed, became President, and the same month was recognized by the United States. Within a few days, however, Lecomte was burned to death in his palace, from an explosion in an adjacent powder-magazine, while at the same time

350 other people were killed Vice-President Tancrède Auguste succeeded, but at once was confronted with a revolution headed by General Saint Just

Auguste succeeded in maintaining his position until 1913, when he suddenly died, presumably from poison Thereafter, Generals Oreste Zamor, Davilmar Théodore and Bordas struggled for supremacy, Théodore being killed in battle near the frontier Meanwhile Germany, Great Britain, the United States, and France presented ultimatums relating to claims for damages The British claim was for $62 000 compensation, due to an Englishman whose saw mill had been destroyed The cruiser Suffolk sent to Port au Prince, brought about a speedy settlement The claims, however, occasioned further popular disturbances, which came to a head in January, 1915

President Théodore's government was replaced by that of General Vilbrun Guillaume In July following an infuriated mob removed Guillaume from the French Consulate (where he had sought refuge) and shot him in front of the building As a result of the continuance of political disturbances, the United States took practical possession of the country (August, 1915), Mr Lansing officially referring to Haiti as a "protectorate" In the following year a treaty was ratified with the country, by the terms of this Haiti gave up control of its finances and police, as well as its political independence This treaty proved a serious blow to German influence, which until then had secured the greater share of the import and export trade of the country

Oppressive administrative measures caused fresh dissatisfaction, the Americans finding it necessary to assert their authority by sheer brute force Towards the end of 1920, outbreaks were threatened, certain acts of brutality being proved against American marines So



THAT PICCANINNY SMILE

The laughter of the younger generation in Haiti is usually infectious, for the sunshine keeps them jolly This young fellow is one big smile

serious were some allegations considered that the Secretary of State (Mr Daniells) was compelled to order an official investigation Brigadier-General Barnett, former Commandant of Marine Corps, admitted that 'unlawful and indiscriminate killing of natives by American marines had occurred," and Lieutenant H. T. Exshaw, who was held officially responsible, was declared "insane." In May, 1921, three Haitian delegates arrived at Washington to present a memorial to President Harding accusing Americans of having perpetrated a long series of atrocities, and demanding their withdrawal from Haiti.

HAITI: FACTS AND FIGURES

The Country

Comprises western part of island of Haiti, West Indies Western coastline greatly indented by Bay of Gonaives, which lies between two mountainous peninsulas Includes several islands, the chief of which are La Gonave, Tortuga, and La Vache Rivers include the Artibonite, Grand Anse, and Trois Rivières. Principal ports, Port au Prince, Port de la Paix, Gonaives, Jacmel, St Marc, Cape Haitien, Jérémie, Aux Cayes, Miragoane. Area about 10,204 square miles; population about 2,500,000, mainly negroes.

Official language, French. Religion, Roman Catholicism. Armed constabulary of 110 officers and 2,688 N.C.O.'s and men, instituted 1916, with coastguard service attached. Reserve troops, 19,128 men.

Constitution

Republic under constitution of June 12, 1918. President elected for four years. Legislative power vested in Chamber of Deputies chosen for two years by popular vote, one member for each 60,000 inhabitants, and Senate of fifteen members chosen for six years. U.S.A. protectorate established November, 1915.

Commerce and Industries

Chief products coffee, cocoa, cotton, tobacco, logwood, sugar. Industries mainly agricultural. Undeveloped mineral resources include gold, silver, copper, iron, antimony, tin, sulphur, coal, kaolin, nickel, gypsum, limestone, porphyry. Imports 1919-20, 27,398,411 dollars; exports 18,990,938 dollars. Nominal value of dollar 4s. About 64 miles of railway, telegraph lines 124 miles.

Chief Towns

Port au Prince, capital (population 120,000), Cap Haitien (15,000), Jacmel (20,000), Aux Cayes (13,000), Gonaives (6,000), Port de la Paix (5,000).



MUSICIANS AND DANCING-GIRLS OF THE HAWAIIAN ISLANDS IN STARRED AND STRIPED RAIMENT

The Hawaiian or Sandwich group, in the North Pacific, consists of eight inhabited and several small uninhabited islands. The aboriginal Hawaiians are said to belong to the Malayo-Polynesian race A handsome pleasure loving people, they like their kinsmen of the South Sea Islands, delight to deck themselves in garlands of bright flowers and feathers, but the better class are beginning to ape European fashions, and much of their ample attractiveness is disappearing

Photo R M Clutterbuck

Hawaii

I. Pleasure-Loving Islanders of the North Pacific

By Richard Curle

Author of "Into the East," "Wanderings: a Book of Travel and Reminiscence," etc.

THE Hawaiian Islands, which now rank as a territory of the United States of America, are a chain of eight inhabited and several uninhabited islands lying just within the northern tropics of the Pacific Ocean. The inhabited islands stretch for a distance of 380 miles, but if the uninhabited islands, which have no value save for guano deposits and shark-fishing grounds, are included, that distance is increased by several hundred miles. Honolulu, the capital town, is about 2,100 miles from San Francisco

The total area of the inhabited islands is 6,651 square miles, divided as follows: Hawaii, 4,210 square miles; Maui, 728; Oahu, 600; Kauai, 547; Molokai, 261; Lanai, 139, Niihau, 97; Kahoolawe, 69. The islands are all of volcanic origin and contain forty volcanic peaks. The greatest volcano — indeed, the greatest volcano in the world—is that of Mauna Loa (Great Mountain), in Hawaii, which is 13,760 feet high, with a base circumference of 75 miles. It erupted a dozen times between 1832 and 1907. Actually the highest peak in the islands is that of Mauna Kea (White Mountain), in Hawaii, which reaches to 13,805 feet. The upper surface of the mountains, which is hidden in snow, is one huge mass of lava, and they contain great caves, caused by lava flows, whose crust formed quickly, 60 feet to 80 feet in height and sometimes several miles in length

The pure-bred Hawaiians (often called Kanakas in the past), a race of almost copper-coloured people, with brown or black hair, which is straight or curly, and with very large eyes, are fast dying out There were probably about 250,000 of them at the time of Captain Cook's discovery (the navigator's own estimate was as high as 400,000), but the census of 1832 put the number at 130,000, the census of 1878 at 44,000, the census of 1900 at 30,000, and the census of 1920 at 23,700 The reasons for this decline are various The Hawaiian mothers, up to recent times, took little care of their children, the islands have been ravaged by small-pox and measles, leprosy has claimed many victims since it was introduced from China in 1853, and drink and venereal diseases have also decimated the population. But it must be



FLOWER-WREATHED COQUETRY

Their love for flowers is the Hawaiians' most engaging characteristic. Every girl wreathes her pretty head with living blossoms and wears great ropes of them on neck and bosom

Pitts, R. M. Chatterton



PREPARATIONS FOR A GARGANTUAN BANQUET

Luaus are a favourite form of social entertainment among the Hawaiians—general feasts to which all the participants contribute some of the comestibles. Pigs roasted whole are a standing dish on these occasions, and a native chef and his assistant are here shown cooking one camp-wise on hot stones over a fire made in an earth oven. These luaus are usually gluttonous orgies

Photo, R. M. Clutterbuck

remembered that the natives have inter-married freely with Europeans and other races, and that while the Hawaiian death-rate is the largest in the islands, the part-Hawaiian birth-rate is also the largest. In 1878 there were only 3,420 part-Hawaiians, in 1920 there were 18,000. If the Hawaiian strain is to survive it will be in a mixed form. The total population of the islands is now about 260,000, of which Oahu with 124,000, Hawaii with 65,000, Maui with 36,000, and Kauai with 29,000, are by far the most populous. A strange conglomeration of races inhabits the islands, which have become, indeed, very cosmopolitan. Apart from the Hawaiians and part-Hawaiians, there are, among others, about 80,000 Japanese, 27,000 Portuguese, 23,000 Chinese, 21,000 Filipinos, 10,000 Americans, 5,500 Porto Ricans, and 2,500 Spaniards.

It is remarkable, considering this, how distinct the Hawaiians have kept their national customs, and how deeply they have impressed what one may call their national personality upon the whole modern life of the group. They are a gay, thriftless, amiable, and pleasure-loving people, who blend very well with other races. The higher class Hawaiians have become Europeanised in many ways, especially in the matter of clothes and social usages, but even they are tenacious of their own heritage.

There is a natural streak of poetry in the Hawaiians, and this finds an outlet in their love of flowers—they have a passion for decorating themselves and their guests with leis or wreaths of flowers—and in their love of dancing and music. In fact, the hula, as the native dance-festival is called, is one of the chief national pleasures. Both sexes are passionately fond of riding and bathing. They play many games, throwing into the performance of them all the exuberance of their buoyant natures. Wrestling, surf-riding, spear-throwing, a kind of bowls played with stone disks, and hill-gliding are some of their principal delights. This last game calls for special comment. A smooth track, either of cobblestones or dry grass, is

made down the side of a steep hill for a distance of perhaps half a mile; and the Hawaiians shoot down it face forward on a sledge set on hard-wood runners twelve to fourteen feet long, two to three inches deep, and placed some four inches apart. It is an exciting sport and rouses them to the utmost pitch of enthusiasm.

On all their games they gamble recklessly, both men and women being quite ready to wager everything they possess. This proclivity of theirs for gambling has caused much distress and is a national failing.

The Hawaiians of the poorer class are largely employed on sugar and other plantations. The native dwellings are constructed of wood, or are mere huts thatched on the sides and top with grass. Most of the cooking is done outside. Their favourite dish is poi, which is called "one finger" when thick, and "two finger" when thin. Poi is made from the taro root boiled till soft and then pounded up and mixed with water, and allowed to ferment for a few days. They are also very fond of pork, raw or cooked fish, sweet potatoes, and fruits. In olden days one of their chief delicacies was a special breed of dog fed exclusively on poi. The natives still delight in luaus, or feasts, for which different people provide different things, and after which no participator is fit for any work for some days. The tables are spread with fern leaves, and such dishes as poi, fish wrapped in sweet ti leaves and cooked in underground ovens (or imus), pigs roasted whole, a thick flavouring paste made of pounded kukui nuts, yams, bread-fruit, etc., are consumed in vast quantities.

As for clothing, the women, who still do much of the work, wear the holoka, a loose garment with sleeves, reaching from the neck to the feet. On their heads they wear coloured handkerchiefs or straw hats. Long ago the general wear was bark cloth made from the paper-mulberry and dyed in various colours. The Hawaiian language is musically



KANAKAS POUNDING TARO ROOT FOR MAKING POI

What macaroni is to the Italian poi is to the Hawaiian, a favourite and a staple food. It is prepared by boiling until soft the large tuberous rootstock of the taro plant which is rich in starchy matters, pounding it, mixing it with water, and allowing it to ferment. It is called "two finger" or "one finger" according to whether it is made thick or thin



HAWAIIAN FAMILY GATHERED TOGETHER FOR DINNER

Their dwelling is a somewhat unsubstantial hut with walls and roof of thatch, and their domestic equipment, like their wardrobe, is scanty. But they are a well favoured and contented family party who obviously enjoy and thrive upon their frugal fare of poi eaten as it is cooked, picnic fashion in the open air, and a kind of natural grace distinguishes both their manner and their manners

Photo, Underwood Press Service

soft and seems strangely suited to the psychology of the people The Hawaiian character has, indeed, something child-like about it that is very charming. When work stops at four in the afternoon the Hawaiians begin to taste the full flavour of existence. They are a histrionic race, and this love of the dramatic finds vent in their liking to present tableaux from their legendary history. Life is to them a light-hearted affair, and the beauty of their islands and their climate is reflected in their attitude towards the world.

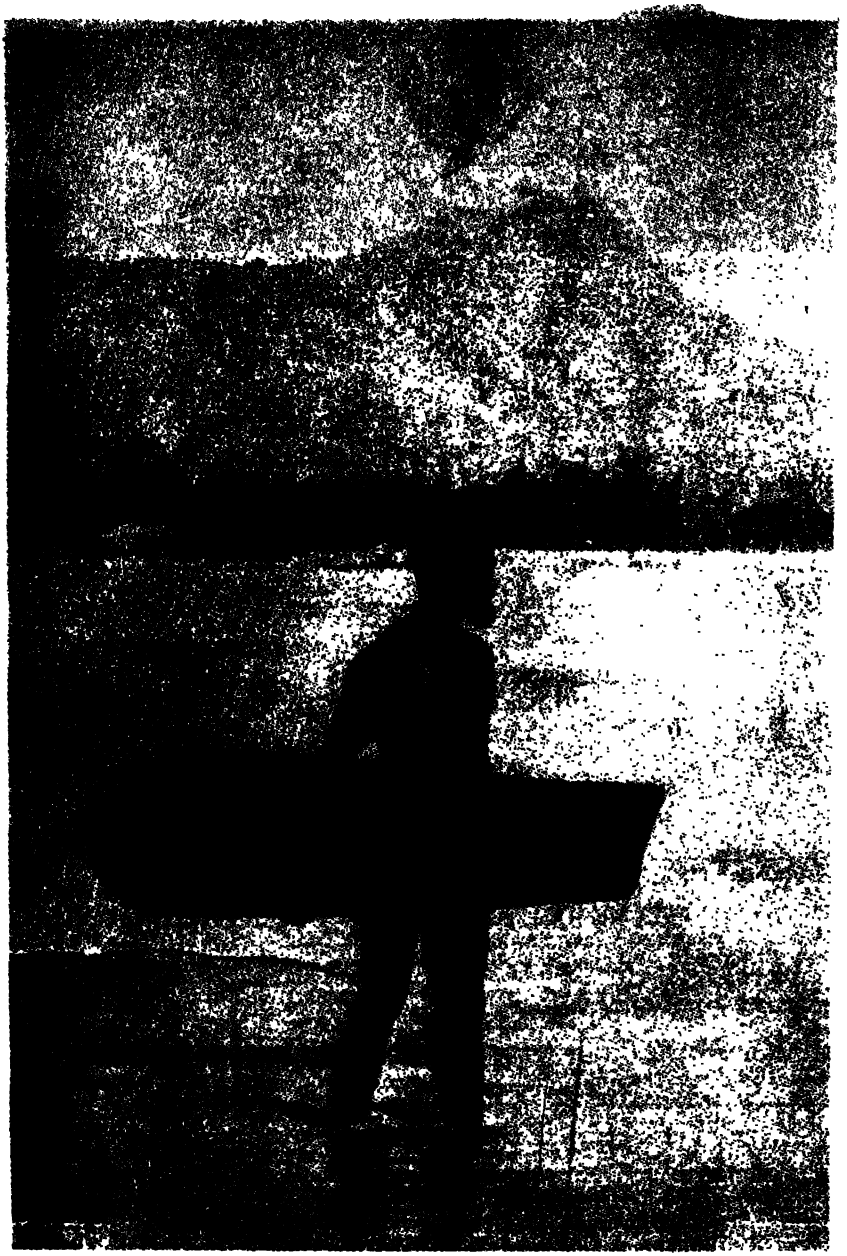
Very little is known authentically of the early history of the Hawaiian Islands before Captain Cook discovered them in 1778. He called them the Sandwich Islands, after John Montagu, fourth Earl of Sandwich, then First Lord of the Admiralty, and that is their alternative name to this day. Although Captain Cook was killed in Kealakekua Bay, Hawaii, in the following year, his industry had already discovered much about the customs of the islanders. The old Hawaiians, who were true Polynesians and probably migrated to



HAWAIIAN MISS HORNER EATING HER FAVOURITE POI <2581

Fingers were made before forks, and are still preferred to any other implement by the Hawaiians for the purpose of eating poi The agreeable flavour of this national dish is indicated by the gratified smile of this lady who has just pulled out a mouthful from her generous helping, while its nutritive value is attested by the very ample proportions of her still youthful figure

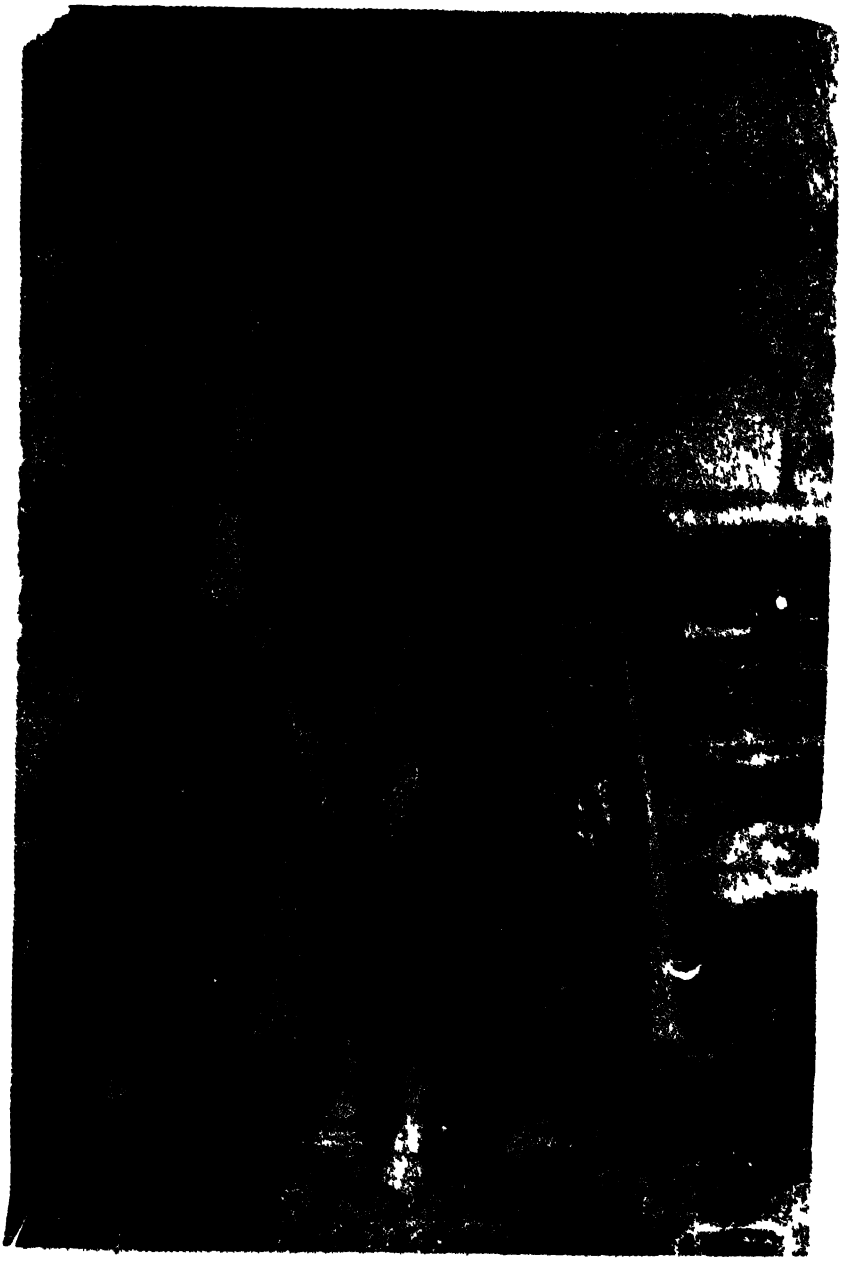
Photo, R M Clutterbuck



WAIIAN RIDER OF THE WAVES AND HIS SURF-BOARD

Hawaiians take to the water from infancy as naturally as young ducks, and throughout life are devoted to bathing and sporting in the sea. Surf-riding is a favourite pastime of natives of both sexes and all ages. Swimming out beyond the break of the waves they get on to their surf-boards and balancing themselves with astonishing skill are brought in on the rollers shouting and laughing

Photo, R. M. Clutterbuck



DIANA GOES RIDING IN DIVIDED SKIRTS

Conventional decorum could suggest no fairer compromise between breeches and riding-habit than is effected by this Hawaiian lady who, while riding astride conceals both legs within such flowing drapery. The wreaths around her own and her horse's neck are evidence of her native love of floral decoration, and she betrays truly feminine consciousness of the attractive picture she makes in the dappled light



WHERE GOOD DIGESTION WAITS ON APPETITE, AND HEALTH ON BOTH

Hospitality is comparatively inexpensive for the pleasure loving Hawaiians since it is the custom for all the guests to contribute something to the banquet provided for the common enjoyment. The cloth, of matting, is spread on the ground and decorated with fern leaves, and the menu includes enormous quantities of poi, fish cooked in sweet ti leaves, pigs roasted whole, and preparations of nuts, yams and bread fruit After a luau, the guests are often incapacitated for work for several days

Photo, R M Clutterbuck



LONGSHOREMEN HAULING IN THEIR SEINE ON CORAL-BOUND HAWAII

Fish abound round the shores of the Hawaiian Islands, and besides being taken at sea are kept in artificial ponds in the coral bays. They include species remarkable for the brilliance of their colouring, and provide an important part of the food supply of the population. These fishermen well exhibit the latitude of custom in respect of men's dress in Hawaii, some of them wearing a costume of coat and trousers with collar and tie, while others are virtually naked

Photo, R. M. Clutterbuck



ELIGIBLE DANCING MEN OF HAWAII IN CORRECT MASCULINE BALL COSTUME

Draped from waist to ankle in skirts of bark cloth and with frayed palm leaves twisted round their neck and thrust into their girdle, these mature Kanakas are participating in the hula dance, of which the men, like the women, of these enchanting islands never tire A theatrically appropriate background for the evolutions of the dance is provided by the tropical ferns and palms, with flowers rioting everywhere, filling the place with heady fragrance and dazzling the eye with colour

Photo R M Clutterbuck

Hawaii in the tenth century, were a pleasant and superior race as Captain Cook found them—his murder at their hands was almost in the nature of a deplorable accident—but their religion and taboos were attended with hideous cruelty.

Religion required human sacrifices, and the breaking of taboos, which were often trivial—for example, women were not allowed to eat bananas, coconuts, pork, turtle, and certain kinds of fish—was followed by death But there were chiefs, who were much superior in physique to the ordinary people, were divided into three classes. The first consisted of the royal family and its connexions, the second of the hereditary governors of islands and other such exalted officers, the third of village headmen, rulers of districts, and so on

When Captain Cook arrived it seems that the islands were split up into three kingdoms—Hawaii, Oahu, and Maui. King Kamehameha of Hawaii (1736-1819) conquered the other two kingdoms



PRELIMINARY MOVEMENT OF A HAWAIIAN DANCE

The island of Hawaii offers a variety of colourful amusement, but none so whole-heartedly enjoyed as the dance. Clothed chiefly in flowers and foliage, with anklets, necklets, and wreaths of living sweet-smelling blossoms, the native women sway gracefully to and fro, their seductive dances being well in keeping with the enchantment of the idyllic surroundings

Photo, R. M. Clutterbuck

in Hawaii two cities of refuge, where murderers and taboo-breakers were safe, and to which old people and children used to retire during war-time. The Hawaiians believed in a second soul and in ghosts. They had four principal gods—besides many lesser ones—and those were: Kane, father of men and founder of the world; Kanaloa, his brother; Ku, the cruel one; and Lono, to whom the annual New Year games were dedicated.

The form of government was an absolute monarchy—it was death for a common man to stand even at the mention of the king's name—and the and became king of the whole group He made two Americans his advisers, encouraged foreign trade, grew rich, and consolidated his position. His son, Kamehameha II., was a friendly, mild-mannered man, but he had not the energy of his father, and he and his wife died from measles during a visit to England in 1825. It was during his reign, in 1820, that American missionaries started their work in the islands, and it is curious to note that in 1825 the Ten Commandments were acknowledged as the basis of Hawaiian law.

Kamehameha III. ruled from 1825 till 1854. A constitution was promulgated



"DANCING'S A TOUCHSTONE THAT TRUE BEAUTY TRIES"

Dancing, music, and flowers are the three things dearest to the heart of the Hawaiians, and all three are gratified in the hula or native dance. These girls are waiting to take their place in the dance. Their costume, of grass and leaves and blossoms, displays their shapely limbs yet suggests nothing of immodesty, but rather the elusive beauty that belongs to water nymphs and dryads

Photo, R. M. Clutterbuck

in 1840 and the legislature met for the first time in 1845 A new constitution was promulgated in 1852 Kamehameha IV. ruled from 1854 till 1863, and his brother, Kamehameha V, from 1863 till 1872 A third constitution was promulgated in 1864 Lunalilo, a grandson of Kamehameha I, reigned from 1872 till 1874, and he was succeeded by Kalakana, who longed to enlarge his dignity and sought to obtain the primacy of the Pacific.

A queer sort of visionary, Walter M Gibson, was his Prime Minister from 1882 till 1887, and the discontent of the islanders precipitated itself into a revolution during the latter year through the discovery that the king had accepted two bribes of $75,000 and $80,000 for the assignment of an opium licence. This revolution was successful: the king signed a proper constitution and dismissed his unpopular minister. However, it was not long before he was again intriguing, and it was perhaps fortunate that he died in San Francisco, whither he had gone for his health, in 1891.



"BEAUTY FAIR IN HER FLOWER"

The bounteous kind of handsomeness possessed by Hawaiian women generally is well exemplified in this native belle, together with the intelligence and the mildness of temper that make her people the most likeable of all the Polynesians

He was succeeded by his sister, Liliuokalani, who foolishly attempted to force another constitution on her people. The Americans stepped in to save the lives and property of American subjects, and a Republic was declared in January, 1895, over which Sandford P. Dole became President. He was the only President Hawaii ever had, for on Aug. 12, 1898, the islands were formally annexed to the United States. Since then peace has taken the place of turmoil, and it may safely be said that few more successful attempts at colonising have been achieved than the government of the Hawaiian Islands by the United States The first sight of the Hawaiian Islands from the sea gives one no true idea of their deep appeal There is something desolate in the view of these immense mountains descending sharp to the water's edge and tipped with snow or clouds But inland there is enchanting and ever-changing beauty, and there are wonderful scents of stephanotis, ginger, and plumaria. The rocks are covered with creepers; flowering shrubs, such as hibiscus, abound; waterfalls are numerous; and view upon view opens out with majestic loveliness and exotic splendour.

Hawaii itself, although it has no town bigger than Hilo with its 10,000 inhabitants, is not only by far the largest of the islands, but by far the most attractive. It offers endless variety of scene and almost endless variety of climate. Its volcanoes are

among the wonders of the world—the crater of Kilauea, for instance, has a circumference of eight miles—and when the lava is flowing there are sights, more especially in the dark, of inexpressible strangeness and beauty. The lava will spout up in fountains a thousand feet high and will flow in streams, sometimes a mile and a half wide, at a speed of ten miles an hour. These will spread out, gradually forming pools and lakes, over which gleams and spurts of fire play mysteriously in the night.

Honolulu, the capital town in Oahu, is an up-to-date city of 83,000 people, with electric tramways and modern buildings. It lies along the shore on a level strip of land about a mile broad and seven miles long, and extends back into five valleys amid hills that rise to nearly 4,000 feet. Private gardens line the streets and the houses have each their vine-clad verandas, called canais, which are almost more used for living in than the houses themselves. In Kapiolani Park, Honolulu possesses a fine open space of 125 acres, where flowering trees and palms may be seen to exquisite advantage.

The Hawaiian Islands possess practically no indigenous mammals, and they are also singularly free from snakes, but they have wonderful birds in their forests and wonderful fish around their shores and in their coral bays. The most famous birds are probably the mamo, now very rare and seldom found outside of Mauna Loa, and the iiwi, a song bird. It was from these two birds respectively that the royal cloaks of yellow feathers, tipped with scarlet feathers—of which examples may be seen in the British Museum—were made. Such coats are now of fabulous value. There are in the islands no fewer than three hundred varieties of land-snail and five hundred varieties of beetle, eighty per cent. of which last are unknown elsewhere. As for plants there are something like a thousand species, including seventy kinds of seaweed, which the natives use



HAWAII UNDER THE PAINTED ORIEL OF THE WEST

Over the wind-ruffled water, for a moment lightened by the last rays of the sun ere advancing clouds bring with them the dusk of night, the lonely boatman plies his solitary paddle. The frail outrigger skims the surface to where, beyond the palm-fringed strand, lights gleam and wink from the windows. The last bird flutters to roost, somewhere a brown girl softly laughs, and from the distance comes the throb and cry of a eukalele



BRINGING ASHORE THE HARVEST OF THE BLUE PACIFIC

The long roll of the ground swell aids the Hawaiian fisherman to beach his well-laden outrigger. The waves that can sweep and tower and crash like charging cavalry upon these sun-lit sands are here but gentle helpmates to these swarthy toilers of the sea with their bronze skins agleam with the wet. Soon the shore will bear glinting heaps of silver fish, and the catcher will get his due



TWO DUSKY SIRENS OF THE HONOLULU SHORE

Steel guitars with six wires and smaller four-stringed eukaleles are the best known of Hawaiian musical instruments. The photograph shows a form of duet with the first. One player plucks out the melody while the other, holding her instrument across her knees and pressing down the wires with a steel bar, thrums an accompaniment. A plectrum will be noticed on the thumb of the accompanist

Photos, R. M. Clutterbuck



FAMILY HAPPINESS SHELTERED IN HOUSES THAT LOOK LIKE HAYSTACKS

Grass huts like this are tending to disappear from the Hawaiian Islands, and are now found only in out-of the way places Poor though these homes are there is little squalor about them, for all the cooking is done outside, so that no fireplace is needed indoors, and all the meals are taken in the open air. Thus the hut is virtually only the family dormitory, sufficiently ventilated by the doorle s aperture at one end

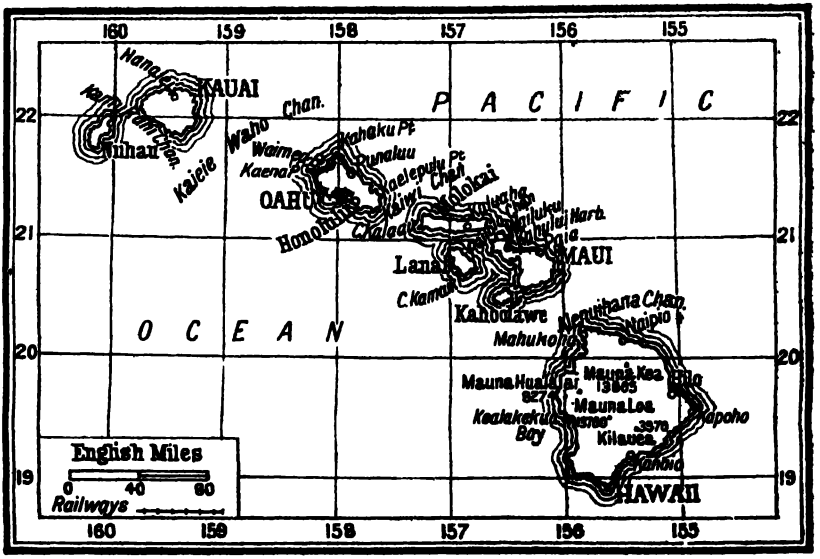
Photo, R M Clutterbuck

as a relish. The forests contain many varieties of trees. The islands are not rich in minerals, though they contain deposits of pumice, sulphur, gypsum, and alum, and it is from agriculture that they have grown prosperous. Certain crops do remarkably well, and, indeed, sugar, which is the main crop (it was first planted there in 1835), yields from thirty to forty tons an acre, which is a world's record. Coffee, tobacco, rice, and sisal of fine quality are also grown, and bananas are even reared amid the lava of the hill-sides. Pineapple cultivation and the canning of pines have made great progress. The tins for the canning are made locally, and one factory is in a position to turn out 100,000 tins in an hour.

Under the monarchy a complicated system of land tenure prevailed throughout the islands, but this has been simplified and brought more into line with modern requirements. There are 1,850,000 acres of private lands, 876,000 acres of Crown lands, and 830,000 acres of Government lands. The islands have been made accessible by many fine roads, and in the four principal ones there are, besides, 350 miles of railway. There are also 650 miles of sugar plantation railway.

The Hawaiian islanders are outwardly, at least, the most adaptive of people, and it is that, added to their natural intelligence and mildness, which has enabled them to accept civilization with so good a grace. They are a tolerant people, and so long as they are permitted to enjoy their island-life without undue interference they are, perhaps, rather indifferent about abstract ideas on liberty. This they own quite sufficiently in fact not to bother endlessly about it in theory.

They are a finely built race—many of the women in particular are handsome in a large, bounteous sort of way—and their zest for life is keen. They belong to the happy races of the earth, and existence has been made easy for them through the natural richness of the soil and the sea. If, as a body, they have neither the intelligence nor the vigour of the Maoris, a people of Polynesian stock in New Zealand, they are nevertheless far ahead of most Polynesians. Indeed, if we regard life mainly as an experiment in enjoyment, the Hawaiians must be ranked among the most favoured peoples on this planet.



THE UNITED STATES TERRITORY OF HAWAII



WITH HANDS UPRAISED IN PRAYER THE CONGREGATION FACE THE HOLY KAABA IN MECCA'S MOSQUE

Ritual is developed to the highest point of elaboration in the Mahomedan religion, and every attitude and every gesture in the ceremonial is strictly prescribed. This is almost equally true of social observances in daily life, and the fact explains the enormous difficulties that beset the non-Moslem who would seek to penetrate into Mecca and Medina and set foot within the great Mosque. Detection would entail instant death, for honour and reward await any Moslem who discovers an infidel within the Holy Places

Hejaz

I. Life in the Holy Places of Islam

By Edmund Candler

Author of "The Mantle of the East"

THE Arabs speak of their country as El Jezireh, or "the Island," a word that also denotes a peninsula. As a matter of fact, Arabia is in everything, save in the strict geographic sense of the word, an island, for the northern deserts cut it off from commerce with the outside world. It is a country difficult of access to the stranger on all sides, by reason of its inhospitable approaches. Large areas are unmapped and unexplored. The southern desert, the Ruba el khali, as the Arabs call it, or "Abode of Emptiness," interposes such a barrier of uncompromising sterility between the coast and the interior that there is no record of it ever having been traversed by man. Broadly speaking, the whole of Arabia is almost rainless and niggard of vegetation, and contains no perennial streams, only the wadis (valleys, gulleys or ravines) fertilised by intermittent torrents and dry for the greater part of the year.

A Vast "Abode of Emptiness"

The desert is generally hilly or undulating. A journey across the peninsula will take one over gravelly plains, wide stretches of deep sand forced by wind pressure into high billows and hummocks that loom like mountains in the mirage; soft dune country, and patches of hard fissured lava or scoriae overlaying mountains and plain. The rare oases of Central Arabia are found in the wadi basins where there is ground water, or in land which receives a precarious drainage from mountain chains. Oman in the east and Yemen in the south, which receive a certain precipitation from the monsoon, alone have sufficient periodic rains, while in the "Empty Abode" the rainfall does not amount to more than an inch in five years. An image of the desolation of the peninsula may be conveyed statistically in the statement that it is a country of a million and a half square miles, which only contains five inland settlements important enough to fall within the category of towns.

Mysterious Mecca's Infinite Lure

Mecca and Medina, the Holy Cities of Islam, Sanaa, the headquarters of the Imam of Yemen, and Hail and Riadh, the capitals of Ibn Raschid and Ibn Saad, the kings of northern and southern Nejd, these are cities of romance which most travellers have dreamed of entering, but in which few have set foot. The physical barriers to a journey in Arabia are considerable, yet they are small beside the social, religious, and political exclusiveness of the town-bred Arab and the Beduin's cult of brigandage and assassination. Mecca and Medina are fanatically guarded, yet they have been penetrated by more Europeans than Sanaa, Riadh and Hail, though the command of the Prophet that no unbeliever should set foot in the sacred territory has been interpreted by his followers in its strictest and most literal sense. Mecca, to employ the Mahomedan word, is "haram," a term which first implies "unlawfulness," and then in the natural sequence of associations "sanctuary." To visit it at least once in a lifetime is the sacred obligation of every Moslem; for the Kafir, or infidel, to be detected within the precincts means death at the hands of the faithful.

Thus Mecca has become the pivot and focus of Islam. The city prescribes the physical and spiritual orientation of every Moslem. Millions of heads are bowed towards it at the hour of prayer. The dead are buried with their feet towards the Holy City, ready to



HUSSEIN, FIRST KING OF HEJAZ
Of Arabian princely blood, Grand Sherif of Mecca and hereditary custodian of the Holy Cities of Mecca and Medina, Hussein Ibn Ali proclaimed the independence of Hejaz and assumed the title of king in 1916

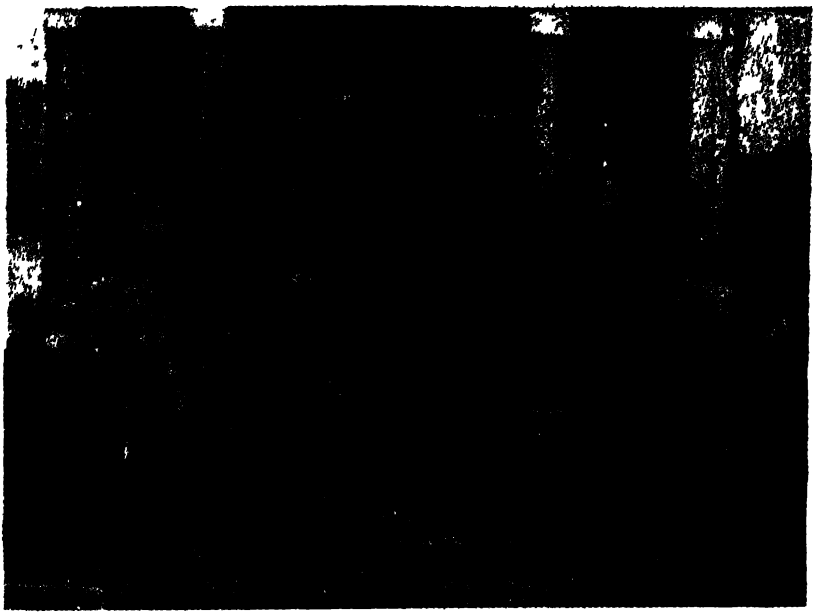
spring up facing the Prophet at the first note of the trump of doom. It has lent such an inflection of body and spirit to the faithful that we in the West, in conceiving a pilgrimage, borrow from it our metonymic headlines and speak, quite reverently, of the Mecca of golfers, or gourmets or gamblers, though we never speak of the Jerusalem, the Benares, or the Budh Gaya of folk who are drawn irresistibly by any magnet. The influence of Mecca in the mere physical orientation of humanity is second only to the Pole Star.

So to the European Mecca has become the supreme adventure of travel. To the fascination of the desert is added the greater fascination of the perilous transgression of bounds. The Arab proverb, "Voyaging is Victory," is often quoted by pilgrims on the road. To the unbeliever who accompanies them at the risk of his life the saying is more than a pious commonplace. For in the company of the faithful he must keep a vigilant watch on himself. Any lapse of ritual, whether in social or religious observance, as in drinking a glass of water, in greeting a wayfarer or in gesture or attitude during prayer, would be certain to arouse suspicion. Islam is as much a free-masonry as a religion, and the prescribed ceremonial of the daily routine is not easy to acquire. There are certain distinctive habits, formalities, and peculiarities of dress by which Moslems know one another. Then there is always the danger of being recognized by pilgrims who may have known one at other times and in other scenes. The Moslem who discovers the infidel in the Holy Places merits honour and reward, whereas one detected in conniving at the sacrilege would be likely to receive short shrift.

To few Europeans has it fallen to be carried along with the tide of humanity that is borne every year in the annual pilgrimage to Mecca. There is no record of a professed unbeliever who has entered the city, and it is quite certain that if any have entered none has returned. To the European who is not a Mahomedan two ways only are open:

he must profess Islam or go disguised. The first way is easy, but there is little glamour in it, and none of the challenge, the demand for courage and resourcefulness which lends the adventure its appeal. The pilgrim would find himself a despised renegade, allowed to move among the faithful on sufferance, spied upon, the object of suspicion and contempt.

To travel in disguise as a Moslem and take the extreme risk—assassination in the case of exposure—is the adventurous course. Not more than a dozen Europeans, apart from born Moslems or apostates, have been known to reach Mecca during the last hundred years, of whom four were Englishmen. Of these only Sir Richard Burton and Major A. J. B. Wavell have left any record of their experiences. Burton's "Pilgrimage to Meccah and Medinah" is the classic of travel in the Hejaz. Wavell's modest narrative "A Modern Pilgrim in Mecca" records an equally daring journey. It is a tale carelessly told, as publication was an afterthought. Nevertheless, it glows with colour and human interest. Burton travelled alone, Wavell with two Moslem confederates, a Mombasa Swahili and a Europeanised Arab of Aleppo domiciled in Berlin. The Hejaz is the most dangerous and difficult point by which a European can enter Arabia. The system of espionage is an effective barrier to all who have not learnt to impersonate an Oriental on an Oriental stage. The Asiatic is inquisitive, and one must avoid the risk of meeting pilgrims from the country to which one is supposed to belong. It is best to appear as a vagabond. In Egypt, Burton chose the part of a wandering Dervish, a character assumed by Moslems of all ranks, ages, and creeds, and, what is more, one to which much remissness in ceremony and politeness is forgiven. But before leaving for the Hejaz he abandoned the Dervish's



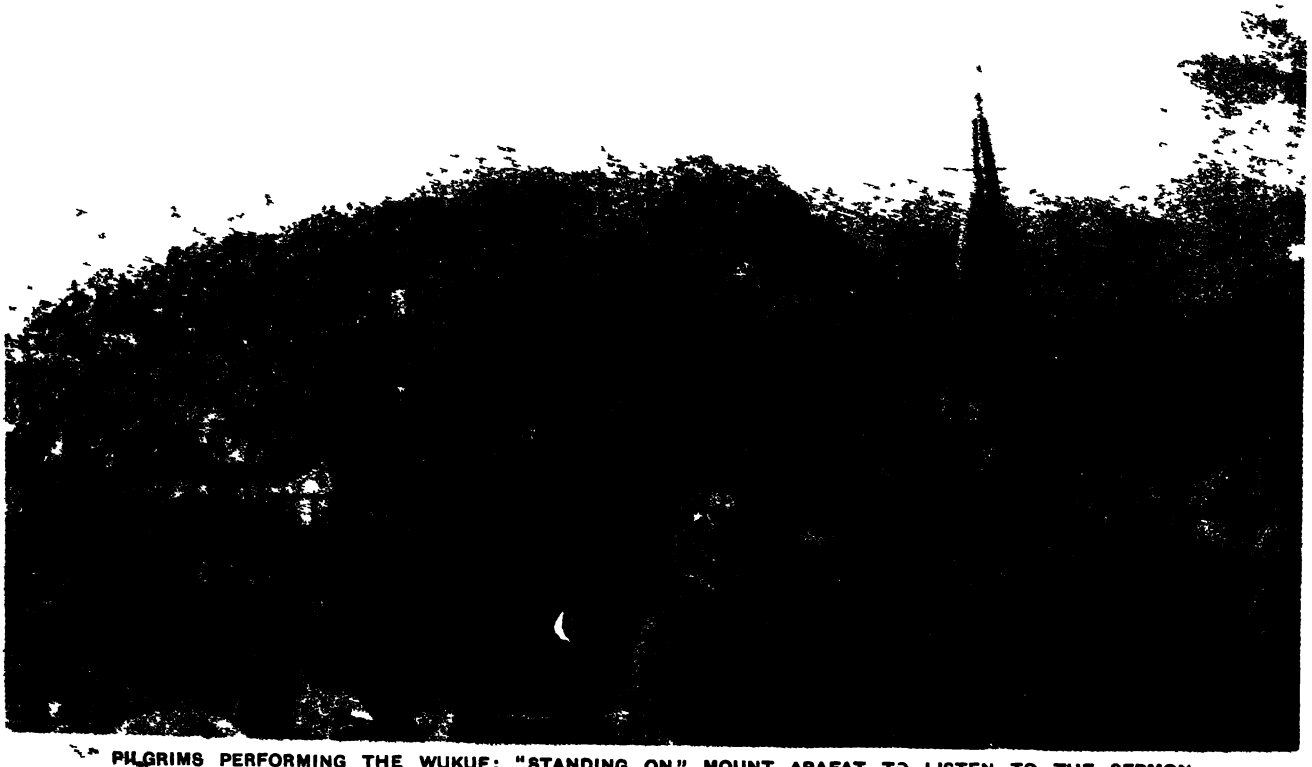
VENDERS OF HOLY WATER FROM HAGAR'S WELL

Mahomedan tradition says that it was at the well Zem-Zem that Hagar drew water for Ishmael, and that later the well was covered up and only rediscovered by Mahomet's grandfather. Now enclosed in a vaulted building within the Mosque at Mecca, its tepid waters are credited with healing powers. They are also supposed to choke Christians, while washing away the sins of true believers



MECCA'S GREAT MOSQUE, THE HOLIEST SPOT ON EARTH IN MOSLEM EYES

The famous Mosque at Mecca is a great rectangular space, open to the sky and surrounded with colonnades In the centre stands the cube-shaped structure known as the Kaaba, covered with the annually renewed Kisweh, or curtain of black silk brocade with a legend composed of extracts from the Koran embroidered in gold around it Adjoining the Kaaba is the enclosed well of Zem Zem The pilgrims walk or run round the Kaaba seven times, reciting prayers, and, at the end of each circuit kissing the sacrosanct Black Stone set in its north-east corner



PILGRIMS PERFORMING THE WUKUF: "STANDING ON" MOUNT ARAFAT TO LISTEN TO THE SERMON

On the eighth, ninth, and tenth days of the Hadj the pilgrims pay the ceremonial visit to Mount Arafat which earns for them the title of Hadj or Hadji. Mounted and on foot, and followed by baggage animals, the white robed host, often numbering half a million, streams to the Mount of Mercy Here on the ninth day they "stand," listen to a sermon, and pray till sunset, returning on the following day for another "stand," after which they ceremonially "stone the devils"—pillars marking the spots once occupied by the idols which Mahomet destroyed



PIOUS MOSLEMS GATHERED AT THE "DURBAR OF GOD"

Immensely impressive is the spectacle of the vast congregations that assemble for worship in the Mosque at Mecca. Clothed in white Ihrams, they face the Kaaba in the centre of the Mosque, and led by an Imam, bend and sway in prayer, kneel and rise with him, and with one impulse bow to the ground, every brow pressed to the marble flags that pave the courtyard

gown, though not the character of vagrant. Wavell, who described himself as one Ali bin Muhammad, a subject of Zanzibar, ran greater risk of detection in adopting for his country a district in which he was known. More than once he felt he was on the point of being unmasked. He describes how at Mina three Mombasa Swahilis, who he believed would have denounced him, looked straight into his tent, but were blinded by the morning sun falling directly on their eyes, and so passed on without suspicion. No rehearsing of one's part is a safeguard against accidents like these. The traveller may be a born actor and a competent Orientalist, but to be at home in the character he has adopted he must know how to mix freely with Moslems, to attend ceremonies in and out of the mosque, to accept and return hospitality and salutations, to finger his rosary and adjust his dress without making mistakes. One cannot learn to pass inconspicuously among Moslems without

making Moslem acquaintances and friends, and this means, however disciplined or observant or vigilant one may be, that there is always the danger of discovery through recognition Both Burton and Wavell changed their identity on the road, but with embarrassing consequences that pursued them throughout the journey Bazaar rumours" as Burton observed, fly quicker and hit harder than newspaper paragraphs"

The perils of the spurious Hadj are probably greater to-day than ever they were A new danger has arisen since Burton's time through the system of attaching special guides to pilgrims of different nationalities These "muto-wifs, as they are called, regard travellers from their own particular provinces as their prey, study their dialects and idiosyncracies, and know a great deal too much about their pedigrees, antecedents and connexions Like all



WOMEN OF HEJAZ KNEADING DOUGH FOR BREAD

They seem amused by the photographer's interest in their [illegible] work from immemorial times and so dignified by importance and association that it has given the very word "lady" to the English language The bread these women are making is unleavened a simple mixture of coarsely ground grain moistened with water and kneaded by hand and baked in a crude oven



SECULAR POWER DISPLAYED IN MECCA KEEPS IN CHECK EBULLITIONS OF RELIGIOUS ZEAL

While the Koran contains precise regulations as to the conduct of pilgrims, and the Meccan chiefs have provided for a suspension of tribal feuds during the three months of pilgrimage, as well as for the perpetual interdiction of bloodshed within their own precincts, the influx of so vast a number of religious fanatics inevitably puts a heavy responsibility on those in charge of law and order in the holy city. Demonstration of force often prevents necessity for its use, and parades of the Arab army in the streets of Mecca are a constant feature of the annual spectacle

exploiters of pilgrims, they are singularly adhesive and difficult to shake off. Yet to go the round of the Holy Places in their company means encountering the very folk it is most essential to avoid.

The modern European pilgrim to Mecca or Medina would do well to hit on some stratagem to dissociate himself from the "mutowifs." The safest plan, perhaps, would be to discover a place of derivation which one shared with no one else. The Arabs and Turks are so abysmally ignorant of geography that a pilgrim might invent a language and country for himself, and gain admission to Mecca as the subject of a kingdom that did not exist. The language difficulty, as a matter of fact, is not so great as is generally supposed. It is the least of the obstacles to be overcome. Owing to the multitudinous dialects of Arabic, and the number of communities scattered all over Asia and Africa, who call themselves Arabs, but have no claim to the title, peculiarities in accent excite little attention. The Hadj is cosmopolitan in its confusion of tongues.

By Train or Caravan to Mecca

Mecca and Medina lie in the province of the Hejaz, that narrow strip of territory in the west of Arabia bordering the Red Sea. In Turkish maps it is painted green, the Prophet's colour, though why green should be the symbolic hue of the brown and tawny wildernesses that make up nine-tenths of the territory of Islam it is difficult to say. The Hejaz is only less barren than the "Abode of Emptiness," for the monsoon current does not penetrate so far north as Jeddah. Mecca is a fire-pit. It is completely shut in by hills, and its bare and rocky background, which precludes any breeze, retains and reflects the heat all night Rain only falls once or twice a year, and then in torrential downfalls, which sometimes flood the city to the depth of several feet and inundate the Mosque.

The Hejaz railway takes the bulk of the pilgrims now as far as the terminus at Medina, a journey of four days, though many of the pious and conservative Moslems of the old school still march all the way under the Emir-el-Haj, the commander of the pilgrimage. The Egyptian caravan passes by Sinai and Midian to Yembu, and thence to Mecca or Medina. The Bagdad caravan leaves the Euphrates at Najaf or Samawah, and crosses the desert to the oasis of Hail, and thence to Medina. An alternative route is by Koweit on the Persian Gulf through Qasim. Wavell arrived at Medina by the Hejaz railway from Damascus, Burton by caravan from Yembu, whither he sailed in a pilgrim boat from Suez.

Medina and the Prophet's Tomb

Thus both travellers began the Hadj at Medina, which to the stranger is the more dangerous city of the two. During the pilgrimage season the risk of exposure is less in Mecca, where the crowd is so packed that anyone with a fair knowledge of Arabic and Moslem ceremonial stands a good chance of passing unnoticed. Less than a third of the pilgrims go on to Medina, as a visit to the Prophet's tomb, though meritorious, is not essential in the Hadj. The Medani, consequently, is more suspicious and inquisitive, the mutowifs of the city are more difficult to evade. Moreover, at Medina there would be less chance of escape after detection on account of the greater distance to the sea.

Outer Barbarians Who Live by Plunder

The Beduins of the Hejaz are notoriously the most predatory cutthroats in Arabia. They have little commerce with the towns, which are independent of them, and subsist almost exclusively on plunder; manual labour they consider degrading. The pilgrims have reason to hate and fear them, and to the town-bred Arab they are "outer barbarians." They hang on the skirts of caravans and pick off stragglers, sniping them at two or three hundred yards, and, when they make a hit, galloping in to plunder their victim. Even the short journey of 55 miles from Jeddah to Mecca is insecure in spite of the protecting blockhouses with their armed garrisons at frequent intervals



HOMEWARD BOUND FROM THE WELL

Though not beautiful, she has grace of figure developed by the Eastern custom of carrying water vessels upon her head, and not to be hidden by the sombre draperies that envelop her from head to foot

on the road. The train from Mecca to Medina is infested with thieves. The Hejazi Beduins are frankly plunderers, and murder is merely the preliminary to pillage. Of pure race, they have kept their blood unmixed for centuries and boast of their nobility, though they display nothing of their ancestral qualities except "greed of gain, revengefulness, pugnacity, and a frantic kind of bravery, displayed on rare occasions."

These Beduins are not good Mahomedans. Only in extremities are they known to pray. Nor is it religious fanaticism that makes them hostile to foreigners so much as fear of political penetration. Also the intrusion of the infidel in their forbidden Holy Places touches their pride. The first Beduin who caught sight of the Frank's hat, Burton remarked, would not deem himself a man if he did not drive a bullet through the wearer's head. They are always looking out for spies. To be seen sketching is to run the risk of assassination. They regard pen and paper with the greatest suspicion. Burton was nearly betrayed by a sextant. He used to cut up his sketches into squares, number them, and hide them in the tin canisters that carried his medicines.

Rarely does a Hadj return from the pilgrimage without some story of an encounter with the Beduins. The Turkish garrison, when the Hejaz was nominally a province of the Ottoman Empire, was never able to subdue the Arabs. When Burton entered Medina, in 1853, the Yembu caravan with which he travelled was held up by the Beduins outside the city, and only permitted to proceed on condition that its escort of 200 horses retired to their barracks. His caravan was attacked again two marches before Mecca, and

suffered many casualties Wavell, fifty years later, entering Medina by the Hejaz railway, found the city in a state of siege; desultory fighting continued during the whole of his stay.

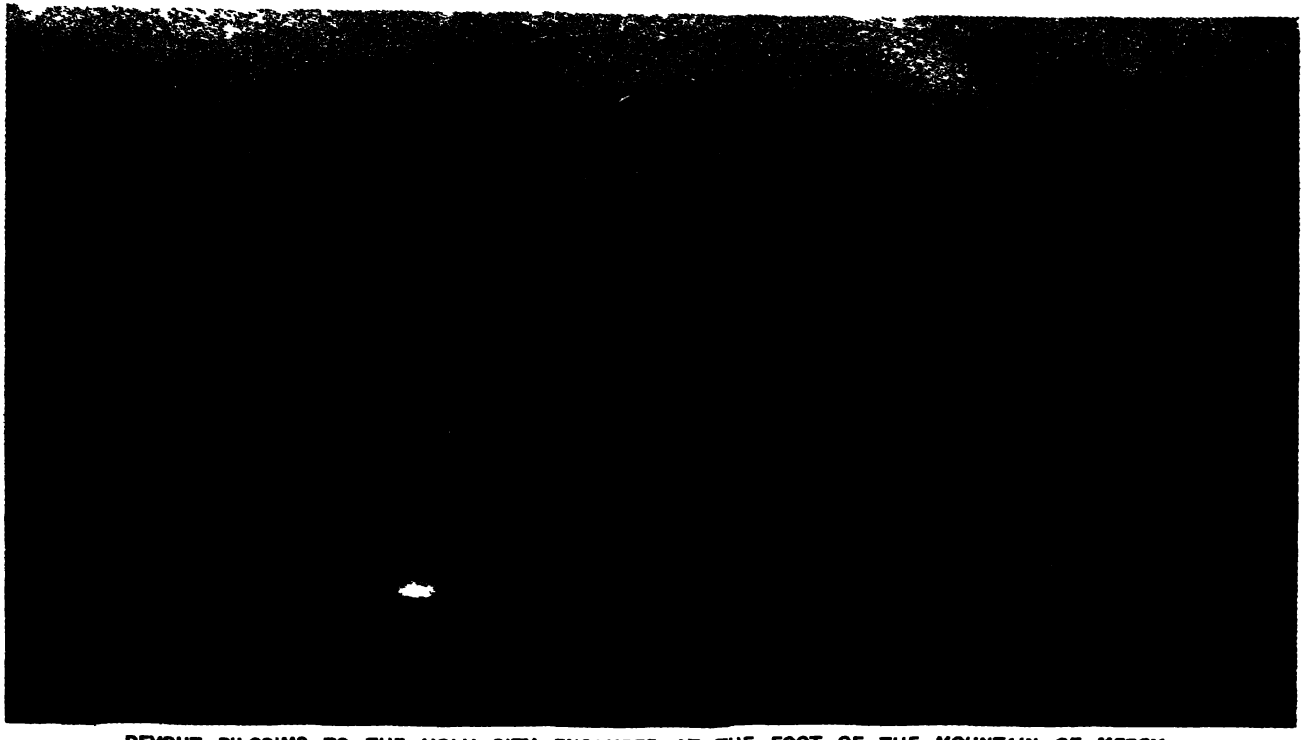
It is the lurking presence of the Beduins, the human fauna of the wilderness, haunting the rocks and wadis, and appearing as if by magic out of the arid level steppes to waylay the traveller, that lends Arabian travel its sense of danger and fascination. In solitary journeys the stimulus of the desert is even greater than with a caravan It is with a feeling of awe and exhilaration that the traveller rides out of the last palm-fringed village into the illimitable desolation beyond. The sense of the desert is upon him, the embracing, soothing spirit of unconfinedness which breathes out of those boundless wastes, too real, too awful for monotony.

Folk living in green countries are apt to think of the desert as flat and featureless; in reality there is little sameness in it, and the monotony, such as it is, only stimulates the imagination with the sense of great distances overcome. Burton has noted in the desert how every slight modification of form or colour rivets observation. The senses are sharpened, and the perceptive faculties, prone to sleep over a confused shifting of scenery, act vigorously when excited by the capability of embracing each detail. And if there is any monotony in the scene it is dispelled by the mirage. However colourless and flat the earth may be, there is always food for imagination in the air. Apart from the lurking Beduin, there is material in a day's journey in the desert for a thousand and one romances. A desert journey should be undertaken



ENIGMATIC WOMAN IMPENETRABLY VEILED

Amenities of life are few in the arid Hejaz and the discomforts many, even for the indigenous population. An occasional walk abroad can bring little in the way of recreation to the veiled women gliding along the torrid streets



DEVOUT PILGRIMS TO THE HOLY CITY ENCAMPED AT THE FOOT OF THE MOUNTAIN OF MERCY

Photography is very strictly prohibited in the Holy City, and infringement of this rule might involve grave penalties if discovered Consequently, photographs of Mecca are exceptionally rare. This and the one on page 2602 were taken by an Indian officer, and have not been published elsewhere The scene when the thousands of Mahomedans from all parts of the world are encamped outside Mecca is astonishing, the plain, white with tents among the myriad crowd, swarming like a disturbed ant hill The height in the foreground is Mount Arafat

in early winter or spring. In summer the heat is insupportable. Happily, the Hadj is an ordeal prescribed for the pious Moslem only once in a lifetime. The pilgrimage must be performed in the first ten days of the last month in the Moslem lunar year; thus he can choose his season in the revolving cycle, the dates of the successive pilgrimages differing by about a month in our solar year. The Moslem, however, generally chooses his hour and year as the spirit moves him. He is not providentially bound by seasons. The Hadj may fall in January or August, but the influx of pilgrims varies very little. In the summer the desert is a fiery furnace. The heat is staggering. The ground scorches one's feet. The sun, when it is strong, is the most relentless enemy that man can have. And in visiting the Holy Places the pilgrim must go uncovered. His back and head, if he is not a Beduin, will be raw and blistered from exposure to the sun.

The Supreme Moment in Moslem Life

When all the hardships, dangers, and difficulties of the journey are passed, and the pilgrim approaches Mecca or Medina, his imagination is overawed, his feelings are too strong for speech. He walks with his eyes, as the Arab says. A hush falls over the caravan. There is no longer any shouting, singing, or discharge of muskets. Soon he will be in the holy Presence, the mystery towards which he has turned his face five times daily at the hour of prayer throughout his life. "O Allah!" he cries, as he approaches Medina. "This is the Haram (sanctuary) of the Prophet; make it to us a protection from hell-fire, and a refuge from eternal punishment. Oh, open the gates of thy mercy, and let us pass through them to the land of joy!"

Medina is seen from afar, but Mecca lies in a deep and narrow valley, so completely hidden on the seaward side that the sudden revelation of it to the jaded and weary pilgrim must be the most dramatic moment of his life.

"O Allah!" he cries at the first glimpse of the Mosque of the Prophet. "Verily this is thy safeguard and thy sanctuary. Whosoever entereth it, he shall become secure."

Before entering the Haram, or the sacred circle, marked by pillars, that is drawn round Mecca, the pilgrim must discard his turban and sandals and put on the ihram, two cloths of soft pure white, the one worn round the waist, the other over the shoulders. This is the obligatory garb of the Hadj, and ensures that all enter God's house in a uniform spirit of humility, undistinguished by any mark or badge of rank or privilege. His first office is the tauf, or circumambulation of the Kaaba (Arabic, "Ka'bah").

"The Most Sacred Spot on Earth"

The Kaaba, the Holy House in the centre of the Beyt Ullah, or House of Ullah, is to the Moslems the most sacred spot on earth, the kibla, or pivotal point, to which every worshipper turns when praying. It has made Mecca the navel of the world, the parent city, the mother of towns. The Kaaba was an object of veneration in pre-Islamic days. According to the Arab legend it was built by Adam in the likeness of a house he had seen in Paradise before the fall. It was rebuilt after the Flood by Abraham and Ishmael and reconsecrated to the service of the true God. Afterwards the Meccans became idol-worshippers, until Mahomet conveyed to them the message of Islam and purified their temple of its abominations.

Satisfaction of the Desire of the Heart

The first sight of the Kaaba evokes awe and wonder and ecstasy and tears; the thought of it kindles an inward flame in men's hearts in distant parts of the earth. In the pilgrims' fancy, the rustling of the Kisweh is the beating of angels' wings. They cling, weeping, to the curtain, and press their hearts and lips to the stone. The Moslem standing at prayer in some far country, head erect, and eyes fixed raptly on the horizon, is gazing Meccawards; his vision penetrates mountains, deserts, cities, forest trees, the curvature of the ocean, obstacles through which devout eyes



JEDDAH'S UNPAVED STREETS PARCHED BY A PITILESS SUN

Except to the pilgrims landing there on their way to Mecca, Jeddah is an uninspiring town. Rectangular balconies and windows break the monotony of the walls—often of rough coral—of the houses of the Arab population. The houses are set flush to the narrow winding streets lying between the better built sea frontage and the very mean outer suburbs occupied by negroes and Somalis

cleave a vista of faith to where at the end gleams the black and golden-banded pall of the Kaaba calling the faithful to the Durbar of God.

The pilgrim walks or runs round the Kaaba seven times, repeating the prescribed prayers, generally hand in hand with the inevitable "mutowif," and at the end of every circuit kissing the Black Stone; or if the crowd is too packed to approach it, he raises his hands to his ears and exclaims: "In the name of Allah, and Allah is omnipotent!" and kisses his fingers. This ceremony of the tauf is repeated every day during the first seven days of the Hadj. After it, the pilgrim drinks of the holy well of Zem-Zem, and feeds the pigeons of the Mosque, and performs the ceremony called El Sai, or the running seven times between the sacred hills of Safa and Marwah, quoting lengthily from the Koran and abundant in praise of Allah. This is a ritual of expiation. The rest of the day is filled with praying or attending sermons in the Prophet's Mosque, or visiting the holy sites in the neighbourhood of the city.

The great Mosque containing the Kaaba is the parent mosque, the model for the world of Islam. The inspiration is of the desert, conceived and inspired by illimitable horizons, designed for the expansion of the soul. It is in large open

spaces, in broad and clean courts, in the bright light of the sun, that man appeals with the greatest sincerity to God. The Mosque is free of lurking mystery, dark images, oblique symbols, tortuous designs. It is "grand and simple, the expression of a single sublime idea."

Friday prayer in the Beyt Ullah is the most impressive scene. The uniform white of the pilgrims' ihrams covers the courtyard and the cloisters, but not, as in every other mosque in the world, in parallel straight lines governed by the kibla, or point of direction; for the Kaaba alone, being the object to which they turn, has no kibla, and the pious form circles round it instead of the usual straight lines with their faces turned towards Mecca. As the imam



BLACK STALWARTS OF EMIR FEISAL'S BODYGUARD

With their bright blades flashing in the sun, as if keen to carve their master's foes, this ferocious-looking pair have apparently stipulated that a military pose is the only one to which they will consent. The scene is Akabah, a town of Arabia standing near the top of the gulf of the same name that forms the north-east arm of the Red Sea, and on the ancient pilgrim route from Egypt to Mecca



BEDUINS BOUND FOR THE TOWN FROM THE MOUNTAINS AND DESERT OF HEJAZ

Treeless hills and brown and tawny regions of wilderness broken by small and infrequent areas of vegetation are the dominant features of the landscape of the almost rainless Hejaz And the people are as unfriendly to strangers as their arid land These Beduins are on their way to Akaba from the interior of the country Their purpose is peaceable enough, but every man has his gun and other weapons, and not even armed garrisons at blockhouses along the road can secure the pilgrims from plunder and murder at their hands

mounts the pulpit the multitude are hushed in expectation, there is a little stir and agitation, freshets moving on the surface of the great human tide, the pious preface to the rhythmic swell. The imam is kneeling, arms dropped to the knee, eyes fixed on the earth, back fervently inclined, still as a chrysalis and as informed with the winged spirit. Up again, head erect, arms folded on the breast, eyes fixed raptly on the Kaaba, and as he leads the prayer and bends and sways and kneels, and stands erect and awed, or bowed in the presence of God, the others bend and sway with him, moved with one rhythmic impulse, perfectly attuned, body and soul, in the Prophet's inspired discipline of supplication.

Rhythmic Impulse of Religious Exaltation

Then, when the sermon ends, and he calls the takbir, the sea of white bodies rises with one impulse, thousands of white backs, like serried breakers, poised to fall. As the cry goes up from the pulpit the crests sway forward as one; then, at a word, they rise again and sink to earth, every brow pressed to the marble of the flags, not a head to be seen in that vast multitude, only the white loin cloths and the soles of the feet. At the moment when the forehead is pressed to the earth, not a sound, save the cooing of Allah's pigeons, breaks the silence of the Mosque. Again the word is spoken, and a reanimating thrill pulses through the multitude. They rise with a solemn stir and rustle of muslin and clink of weapons, like ghosts in their winding-sheets at the trump of doom. The moment the prayer is finished there is a rush to the Kaaba, the ceremony of the tauf is repeated amid a din of pious shouts and exclamations that may be heard in the mountains around.

The eighth, ninth, and tenth days of the pilgrimage are taken up with the visit to Arafat. This is the most obligatory of all the ceremonies, "the true pilgrimage," and it is the observance of it that earns the pilgrim the title of Hadj. In addition to the pilgrims, every able-bodied citizen of Mecca, from the Grand Sherif downwards, takes the road. Burton and Wavell have described the crush. Between sunrise and ten in the morning at least half a million white-robed pilgrims, bareheaded, barefooted, half of them mounted and followed by a train of baggage animals, crowd the road and narrow defiles between Mecca and Muna. The roar of the great column is like a breaking sea, and the dust spreads for miles over the surrounding country.

Confusion after "The True Pilgrimage"

The ninth day is the ceremony of Wukuf, or "standing" on Mount Arafat, when the pilgrims listen to the sermon and weep and pray until sunset, and then decamp and return hastily to Muna, the half-way station. This is the hour of the greatest confusion "Like the hurry from Arafat" is an Arab proverb which conjures up a scene of struggling and swarming humanity Litters are crushed, pedestrians trampled, camels and asses overthrown, the pilgrims attack one another with sticks and knives.

On the morning of the tenth day there is another "stand" at Arafat, followed by the ceremony of the "stoning of the devils." The great, the lesser, and the middle devils are pillars marking the position of the pre-Islamic idols which were destroyed by the Prophet, and the rite of lapidation symbolises the Moslem's contempt for heathen gods.

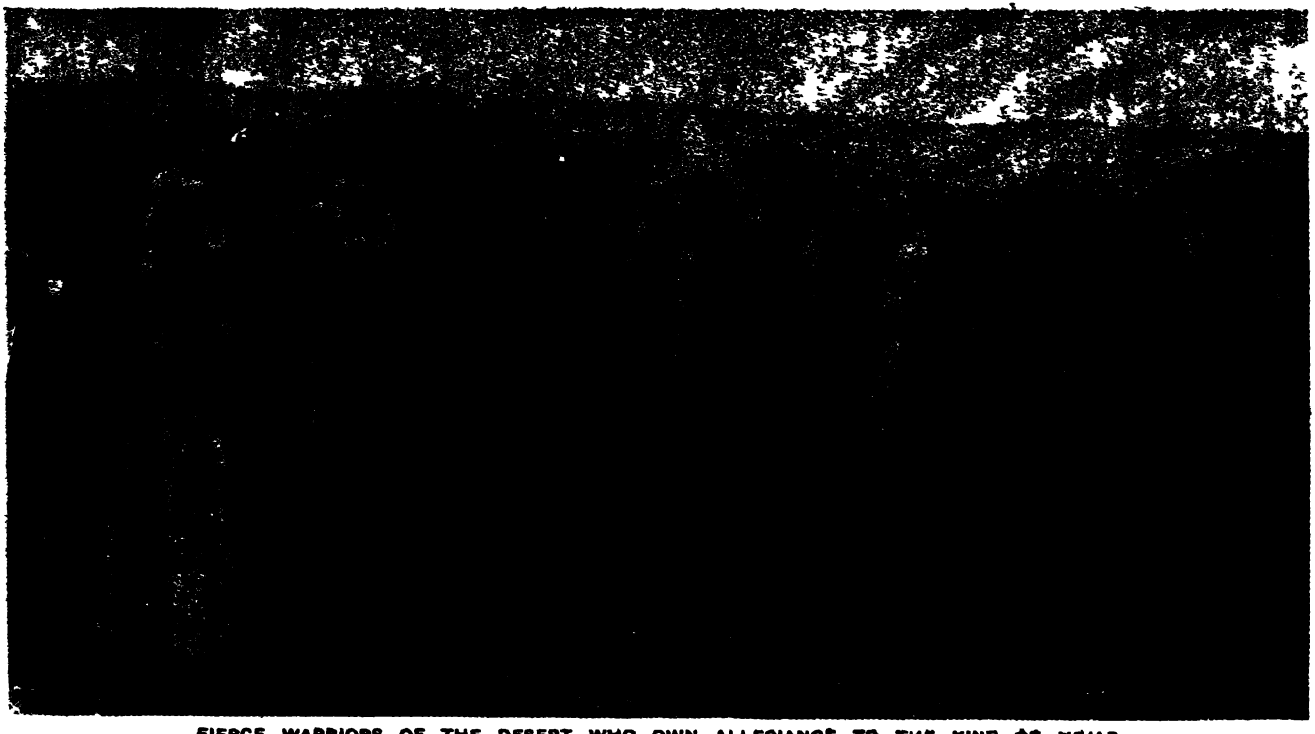
Flight after Stoning the Devils

Here the press of pilgrims struggling like drowning men to approach as near as possible to the devils is so packed that a man might walk over their heads. Among them are "horsemen with rearing chargers, Beduins on wild camels, and grandees on mules with out-runners, breaking a way by assault and battery." A goat or a sheep is sacrificed after "the throwing." Then follows "the flight"—the return post-haste from Muna to Mecca in the midst of indescribable confusion. The tauf and the sai are repeated, once more the pilgrim kisses the Black Stone, and then, shaved and in secular dress, returns



RAGS AND ROPES IN LIEU OF BRICKS AND MORTAR: NEGRO ARCHITECTURE IN HEJAZ

It would be difficult to imagine anything more unsavoury as a dwelling-place than the kind of beehive hut found in the negro villages near Jeddah. It consists of a mass of old felt, sacking, and rags of any and every description—this specimen even including an old hat among its components—lashed together with ropes. Verminous, dark, and airless, its only conceivable redeeming quality is its imperviousness to the solar rays due to the thickness of its textile substance



FIERCE WARRIORS OF THE DESERT WHO OWN ALLEGIANCE TO THE KING OF HEJAZ

Hejaz Bedouins have a very definite reputation among travellers who have become acquainted with them. They are the most predatory cutthroats in Arabia, frankly plunderers with whom murder is merely a preliminary to pillage. While they boast of their pure lineage, they are not good Mahomedans, and, in turn, are a turbulent and troublesome element in the population. The Bedouins here photographed have come to have audience with the Emir at Akabah



ARAB SHEIKH REPRESENTING THE EMIR
This is the Sheikh Youssef in his office of deputy to the Emir Seated in a portable collapsible chair of European origin, he deigns for a moment to raise to the camera his eyes—those watchful eyes of the East

before dark to Mecca for the day of the great feast. He may stay, if piety prompts him, for "the three days of the drying flesh," though this is no part of the obligatory ritual. The Hadj is completed.

Not more than a quarter of the pilgrims who appear at Arafat go on to Medina, though the Masjid-el-Nabawi, the Prophet's Mosque, is, after the Kaaba, the most venerable sanctuary of Islam If the degree of merit is less in a visit to the Moslem Holy Sepulchre, the degree of ecstasy is even higher, and every devout Mussulman dreams of the day when he will gaze from a high hill on the palm-trees of Medina, when his eyes will rest on the four glittering minarets and the green dome of the Prophet's tomb, when he will enter and pray even where the Prophet himself stood and prayed, saying "One prayer in this, my mosque, is more helpful than a thousand elsewhere!"

The Hujra, the chamber in which Mahomet lies beside Abu-Bekr and Oman, the first two Caliphs, is hidden from the world by dark-green curtains, but, according to tradition, illuminated by a blinding supernatural light Near the curtain on the north side is the tomb of Fatima, the Prophet's daughter The garden she planted is outside All the places consecrated by association with the Prophet's daily life are pointed out to the pilgrim who, as he drifts round ecstatically with the "mutowif," is filled with a great exaltation of spirit The more emotional burst into tears and frantically kiss the railings of the Hujra, or fall in a swoon at the foot of the curtain The imagination is more affected than at the Kaaba itself

Arabia is little changed since the days of the Prophet, and Islam is less overlaid with superstitious accretions than other faiths The people and the religion are much what they were twelve hundred years ago The Mecca pilgrimage must be more like a translation from a dream to a reality than is possible in lands where materialism and progress have dulled the instinct of veneration In Arabia the spirit of religious tradition colours every hour of the people's daily life



TEMPORAL ACTIVITY IN ISLAM'S SECOND HOLY CITY

Quintessentially Arabian both in architecture and in atmosphere is Medina, the city that ranks next to Mecca in sanctity in Moslem eyes, and, like Mecca, is forbidden to the "infidel." Down this main street, flanked on both sides by shops crammed with wares of every kind, the devout Moslems pass on their way to the sacrosanct Mosque that enshrines the tomb of the Prophet

Photo, M Gervais-Courtellemont

Hejaz

II. From the Prophet Mahomet to King Hussein

By D. G. Hogarth, C.M.G., D.Litt.

Author of "The Penetration of Arabia," etc.

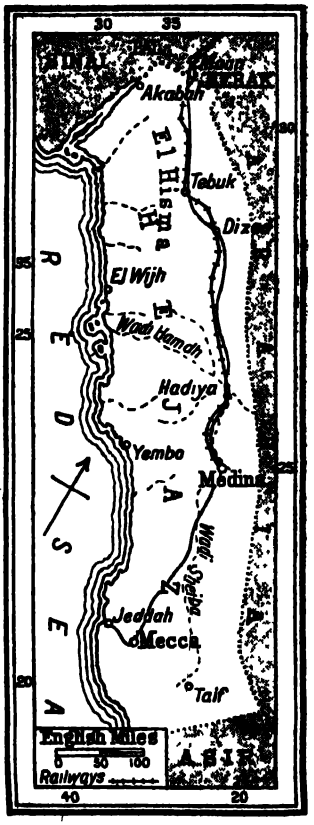
HEJAZ is the name generally given to the undelimited section of the Red Sea slope of the Arabian Peninsula which lies north of Yemen. Hali Point is considered its southern limit. On the north, Khaibar was the old limit of the domain of its sherifial princes; but the district is now understood to extend up to Akabah and Maan.

It has no known history before about the date of the birth of Mahomet the Prophet, in or about 570 A.D. At that epoch Mecca, an old sanctuary and market of polytheistic tribesmen, had grown recently into a town through settlement successively by Yemenites (Khuthaa) and Koreish; the last perhaps hailed from the Euphrates and introduced Allah and an Abrahamic tradition.

This commercially-minded tribe supported polytheism, seeing that the more gods—not excepting, it is said, the Byzantine Virgin—that could be settled round the Black Stone the more popular would be resort to its sanctuary. To promote this affluence and secure some safety for their caravan trade with Syria and Persia, the Meccan chiefs procured a suspension of tribal feuds during the month of annual pilgrimage and the perpetual interdiction of bloodshed within their own precinct.

The rest of Arabia, however, was not all pagan. In the east and centre a barbaric Christianity, derived through the Byzantine and Persian client-states of Ghassan and Hira, was professed; much of the south-west was Abyssinian Christian or Judaized; and Jews (or Judaized Aramaeans) were strong in north Hejaz and not unknown in Mecca.

Their influence, and that of other monotheists of Nejd and elsewhere, acted powerfully on a certain Meccan, Mahomet, born about A.D. 570, of the Hashimite clan of the Koreish. When he was sent, like other youths of family, with caravans to Ghassan and Syria, he realized that the kingdom of this world was to worshippers of a single god. His temperament, his sojourning in deserts, and, perhaps, an epileptic tendency made him see visions, from which state, having married money and had long leisure for meditation, he emerged before he was forty, convinced of a divine mission to make Allah even as Jehovah, and exalt his own native city as the focus of a common worship.



THE KINGDOM OF HEJAZ

See also map of Arabia, p. 192

He began, about the year 610, with a single ally, Abu-Bekr, to sap the established polytheism by proselytising among the poor. After four years he had perverted more than a hundred families, and a sect crystallised round a small nucleus of better-class citizens, which men abused as the "Hanif" or the "Muslim," and so often threatened that presently the bulk of it fled to Christian Abyssinia, greatly to the chagrin of the Meccan chiefs. After failure to obtain delivery of these refugees, the religious conservatives of the city, fearful for their trade and the popularity of their sanctuary, took strong measures, outlawing and segregating the Muslamin during two years. But as this quarantine did not stop the disease, a compromise was effected.

This Mahomet soon disowned, and his preaching began to attract Arabs from without, notably certain Khasraj tribesmen of Yathrib in north Hejaz, who were

seeking help in a local quarrel. The Meccan chiefs saw nothing for it but murder, whatever the consequence of blood-feud; but Mahomet slipped away into the waste and made his way to Yathrib on September 20, 622. That city was henceforward to be known as el-Medina, and this dates the era of Hejira or Flight.

Medina was small and barbarous despite its Yemenite tribes and its many Jews, but as it commanded Meccan trade routes to the north, Mahomet's enemies were gravely disturbed. At first, for lack of funds and prestige, he made little way in the place, the Jews refusing to accept him into the company of the Prophets. He could organize no more than occasional raids on small caravans, in one of which a Meccan protégé was killed during the sacred month. Early in 623, failure to ambush a large caravan, led by the Koreishite chief, Abu Sufian, ended in Mahomet and a few hundred believers colliding at Badr, where the Medina road emerges to the coast from the hills, with a more numerous force, sent to the caravan's support. The prayer-discipline kept the Muslamin in rank, while the enemy's cavalry and camelry wore itself out on the sands, and in a single day Mahomet became an acknowledged Prophet and a temporal King, able to put his faithful into the high places of Medina and deal at will with its Jews.

Rise of Mahomet's Star

The Meccans now made their effort. Marching three hundred miles to Medina itself, they skirted the walls on the west to meet Mahomet and his levy in the gardens under Mount Uhud. A doubtful day ended in the dispersal of the Muslamin and the wounding of their Prophet. Hearing he was dead, Abu Sufian, who desired no war with the city, drew off, only to learn too late that Mahomet was challenging again. Twice more the Meccans tried to finish with him, but their last expedition, in 627, failing to pass the Khandak, a low breastwork or trench covering the east of Medina, suffered too severely. Five years of such failure had served to exalt the Prophet's star in all Arabia. He had exterminated the Medinese Jews; he had won over the Beduins on the Meccan roads; and he judged it time to test feeling in Mecca by appearing, a would-be pilgrim, without its walls. Though he might not enter the city, he wrung a promise of a ten years' truce out of the disheartened chiefs, and went back well content. Fighting men now flocked to his banner, and the problem of feeding the lusts of their bodies and souls made him look round for non-believers to mulct. The last of the Jews at Khaibar served for a turn, but Mahomet foresaw a moment when no more satisfaction might be got from barren Arabia. Therefore, he sent out a famous notice of his intention to attack all the provinces on its borders, failing their ransom by confession of his creed and tributary submission.

Pilgrim, Conqueror, and Prophet

Meanwhile, another season of pilgrimage impending, he rode to Mecca again with a doubled following, entered the city, and during three days ostentatiously honoured its ancient shrine. Civic opinion slid ever more rapidly towards his side. Leaders in war, like Khalid el-Walid, followed his return to Medina, and when a twelve-month later he was again before Mecca with ten thousand riders, the city was at his mercy to order as he would by fusing its traditional observances with his own tenets. He had still to reckon with Beduin enmity outside, but a supreme victory at Hunain (probably near Wadi Safra and Badr) ended that danger; also, he had still to combat the hostility of Mecca's rival, Taif, but with this he compromised after an abortive siege. Later in that year, 630, he could muster thirty thousand men for a raid up the Syrian road, designed to wash out a serious check suffered a twelvemonth earlier in Ghassan. The season after his return saw his apogee. Embassies from all Arabia beset his mean hut, and he made his last pilgrimage unarmed. But his health was failing; campaigning, excitement, sensual indulgence, had sapped his vigour, and when fever attacked him on his return from Mecca in May, 632, he succumbed.

His army was camped outside the town, and as soon as the disputed succession was assured to Abu-Bekr, the Caliph thought well to dispatch it to the trans-Jordan country, as the Prophet had intended. Other soldiers, however, had to be found, for on news of Mahomet's death almost all the peninsula abjured Islam. Flying columns, reinforced late in the year by the returned army of Syria, restored the situation with astonishing ease, no serious resistance being met with except in Wadi Hanifa of Nejd.

Christendom Routed in the Holy Land

The re-entry into Medina of all these fighting zealots raised the old problem more acutely—how should they be satisfied?—and Abu-Bekr was compelled to the far-reaching plan of a permanent northern war on the marches of Syria and Mesopotamia. The bulk of the army was drafted off in three divisions towards Palestine, while a single column went north-eastward, followed by Khalid, to pick up Beduins and try its luck on the Euphrates. Abu-Bekr lived to hear, a year later, that, having carried the outposts of the Byzantine and Persian

Empires, both armies were unlikely to be seen again for long enough. Dying in August, 634, he left the sequel on the knees of Omar.

The second Caliph encouraged perseverance in the campaign by reinforcing both armies. The Syrian had been taken over by Khalid, who drove an imperial force out of Galilee and occupied Damascus, but had to withdraw again to better ground to wait the main attack of Byzantium The final shock was delivered in August, 636, in the Yarmuk plain below the Lake of Gennesaret, on a day of torrid, sand-laden storm, and the army of Christendom recoiled a wreck. The emperor, who had waited at Antioch, repassed the Taurus, and, but for one abortive effort, left Syria to the Arabs.

Omar Master of Arab-speaking Asia

On the Euphrates four years of guerrilla war roused Yezdegird, Sassanian king of Ctesiphon, to restore Hira and end the trouble. The first objective attained, his general, Rustum, sat down, in 637, at Qadesiya to force Saad el-Waggas, the Muslim leader, to disperse his army or fight. The latter waited for Syrian reinforcements, and for such another day as had favoured the faith on the Yarmuk. Then he swooped on the Persian camp with the same catastrophic success. Fugitives, whom he chased to the Tigris, scared the Sassanian out of his capital, and two years later Yezdegird abandoned Mesopotamia for Iran. By 639 virtually all Asia that is Arab-speaking to-day obeyed Omar.

The Caliph laboured to control the uncontrollable and to bind to their poor place of origin men who were finding richer homes and founding greater States, and he did succeed in imposing canons of social, though not political, uniformity on all Muslim territories. He it was who provided for the committal of God's revealed words to an unalterable form, though the Koran was not actually ready before his murder in 644. He it was also who, using judiciously other remembered words and the daily example of the Prophet in life, confirmed to believers everywhere common social pre-eminence, without life being rendered intolerable for the unbelieving,

Schism, Sedition, and Strife

But more he could not do. Political control of the empire from Medina was impossible, as the invasion of Egypt by Amr el-As, in 639, without leave of his Caliph, sufficiently demonstrated. Under a third and weaker successor, Othman, disintegration quickened. Mesopotamia, Iran, and even a great part of Arabia began to dissent on spiritual not less than material grounds. Millions of new-made Muslamin, naturally incarnationist, who felt God's sanction of their faith and state weakening with each successor to the Caliphate, called for a leader of more immediate divine authority to stay the secularisation of Islam.

Ali, the Prophet's son-in-law, had been named (so they believed against the hostile witness of Ayesha) by the God-inspired lips. His sons, who were of the blood and adepts in the esoteric law, would provide a way for all flesh to God. When Othman tried to counter sedition by imposing on all provinces the rule of Meccan Koreishites, his days and those of the Medinese Empire were numbered. Men from Irak and Egypt slew him in his house in 656, and Ali, after a stiff struggle, came into his own.

The fourth—Legitimists hold him the first—Caliph made good in Arabia, Egypt, and even Irak, but not in Syria, where ruled the strongest of Othman's Meccans, Moawiya, son of old Abu Sufian. Ali left Medina to inaugurate Muslim civil war, but failing against Moawiya at Siffin, on the Euphrates, he accepted an arbitration inconsistent with his own claim to exclusive legitimacy. The Syrian governor assumed the Caliphate, and Ali died at Kufa in 660, by the hands of disappointed vindicators of his divine right.

Rise of the Grand Sherifate of Mecca

For about a generation Hejaz held out against the secular Caliphate established by Moawiya in Syria in 660; but by 692 its opposition was worn out. It passed peaceably to the Abbasid Caliphs; but, remaining at heart attached to the line of Ali, it needed to be alternately chastised and cajoled. Haroun al-Rashid, in particular, did his utmost to conciliate its Holy Cities, but they were treated as provincial. Like the rest of the peninsula, Hejaz fell under the Carmathians, and in 928 suffered at their hands the loss of the Black Stone of the Kaaba. A sherifial family of Nejd then seized Mecca, and set up a private tyranny in the city about 950; but the Fatimite Caliph of Egypt expelled it and introduced, in 966, the Mussa sherifs, who are regarded as the first legitimate princes of Mecca.

Thus in schism and under heretical domination began the Grand Sherifate of Mecca, destined for two centuries to be a scourge of the pilgrimage. A show of orthodoxy and consideration for the Muslim community was not assured again until Saladin and his Turco-Syrians, having captured Yemen, gripped Hejaz between their twin forces in South Arabia and in Syria. The result was an abasement of the Sherifate, from which Qatadah, of a new house of Ali's kin, redeemed it about 1200. His dynasty, generally respectful of Egypt, but careful to rest

on a nearer alliance with the Zeidi heretics of Yemen, contrived to recover practical independence and keep it till, in the fifteenth century, the later Mameluke Sultans took steps, in the interest of the common faith, to mediatise the custody of its spiritual centre. Unconsciously they prepared a way for stronger Turks than themselves—the victorious Osmanlis, who passed over their bodies to take Hejaz without a struggle in 1517.

The Sherifial dynasty, however, continued without interruption, and its history throughout the sixteenth, seventeenth, and eighteenth centuries tells of persistent efforts to recover practical independence and establish a lasting hegemony over the Beduin tribes of western Nejd and the oasis of Qasim. This aim was virtually achieved by about 1750, and the half century following this date is looked back to now as the Golden Age of the Sherifate. It was closed by the Wahabite invasion of 1803, which led after a few years to an occupation of the country by Mehemet Ali, Viceroy of Egypt. He did not withdraw till 1840. After a few years of anarchy the Turks succeeded in imposing their control again on the Holy Cities. They experienced constant trouble with the Abadilah family of Sherifs, which Mehemet Ali had preferred to the throne, and in 1838 ships of Great Britain and France had to intervene with their guns at Jeddah to repress an anti-Turk movement. By the 'eighties local power in Hejaz had passed entirely from the Emir to the Vali of Mecca.

The revolutions of 1908-9 at the heart of the Ottoman Empire weakened its hold in Arabia. A new Emir of Mecca, Hussein, treated his masters with growing contumely, and Abdul Aziz es-Saud, heir of the Wahabite Emirs, who had turned the Rashids out of Riadh and Qasim in 1902, fell on Hasa, in 1913. When the Turks embarked in the European War further revolts were to be expected. In Yemen they increased their holding by invasion of the Aden Protectorate. But in Hejaz Emir Hussein was not to be staved off, once he had seen how Arab nationalism was dealt with in Syria, and learned that a Turkish Expeditionary Force was to traverse his country.

Supported by British supplies, he rose in June, 1916, and in little more than three months freed all south Hejaz; but he could make no impression on the well-supplied garrison of Medina, nor on its railway communications, till his son, Feisal, moved up the coast early in 1917 to operate first from El Wijh and finally from Akabah. Neither Medina nor Maan, however, was taken in the end by his arms. Allenby's advance, in September, 1918, emptied the last, and the terms of the Armistice tardily compelled, in January, 1919, the surrender of the first.

Meanwhile, in 1916, Hussein had proclaimed himself king of Hejaz, aspiring to be single lord of all the Arabs. The unreality of his power, however, was exposed, as soon as his European helpers and the Turks had withdrawn, by the Emir of Riadh, strengthened by a recent revival of Wahabite fervour among certain of his subjects calling themselves Brethren (Akhwan). He captured Taif in 1920, and would have had Mecca, like his forefathers, but for his fear of the British, whom he wished as allies but had done little to help in the war.

Unsettled conditions continued in 1921-22. Towards the close of the former year fighting took place between the forces of the Sultan of Nejd and Ibn Rashid, resulting in the surrender of the latter's capital and the capture of Taif, sixty miles south-east of Mecca, thus threatening the position of King Hussein. The rule of the latter, by no means secure, was only possible owing to the subsidy granted by the British Government to the neighbouring Arab chieftain Sultan Ibn Saud of Nejd. In addition, both the King of Hejaz and the Imam of Yemen are subsidised, pending development of their territory under British auspices.

HEJAZ: FACTS AND FIGURES

The Country

Lies for nearly 700 miles along east coast of Red Sea, stretching about 200 miles inland, from Akabah on the north to Asir on the south, with the emirate of Nejd and the Great Nefud and Great Arabian Deserts on the east. Includes territories of the Zahran, Ghamid, and Bisha tribes. Armies in 1918 numbered 40,000 men.

Government

Free and independent kingdom since 1916 when, under the Grand Sherif of Mecca, it threw off Turkish allegiance and the Sherif, also known as Emir Hussein Ibn Ali, assumed the title King of Hejaz, to whom Great Britain grants a subsidy. By the Treaty of Sèvres, August 10, 1920, the loss by Turkey of her Arab territories was confirmed, including that of Hejaz.

Products

Area barren or semi-barren, chief crop being dates, grown especially in Medina oasis. Small quantity of hides, wool and gum exported. Chief source of wealth derived from annual pilgrimage to Mecca.

Communications

Hejaz railway, from Medina to Damascus, about 1,105 miles, constructed 1901-8.

Chief Towns

Mecca, capital (population 70,000), Medina (10,000), Yembo, and Taif. Jeddah is the chief port of the country, and in addition to its importance as the place of entry of pilgrims going to the Holy Cities of Mecca and Medina, has a large trade in carpets, hides, coffee, mother-of-pearl, etc., with a population of 25,000.



SMASHED ARCHES AT TEGUCIGALPA IN THE CHOLUTECA'S FLOODED PATH TO THE SEA

Anxiously crowding the forlorn looking ends of the broken bridge, the unfortunate people are waiting under their umbrellas until communication is once more established by means of a hawser The force and drive of the fierce volume of angry water may be gauged by a glance at the difference in the level of the river on each side of the arches. Through these the torrent pours and whirls trying still to demolish this barrier in its course and surging and eddying to gain its freedom

Photo F J Youngblood

Honduras

I. Its Mixed Peoples & Their Pursuits

By Percy F. Martin, F.R.G.S.

Author of "El Salvador of the Twentieth Century," etc.

CLAIMING an area of 46,250 square miles, Honduras measures about 375 miles in length by 125 miles in width; much of this territory is mountainous or malarial, and, therefore, commercially unprofitable. The northern and north-eastern boundaries are formed by the beautiful Gulf of Honduras and the Caribbean Sea, while on the south-west and west stretch the Pacific Ocean and the neighbouring States of El Salvador and Guatemala. Ranges of mountains, rising tier upon tier, distinguish all three countries alike; but, fortunately for Honduras, the number of its volcanoes is considerably less, and such craters as exist are—and long have been—quiescent.

Comparatively few members of the Central American chain of volcanoes are of the type with which fierce eruptions are commonly associated, and the fertility of the soil on their flanks and slopes—due to the high percentage of soda and potash contained in volcanic dust—tempts agriculturists to remain even in a neighbourhood that again and again has been devastated—as has been the case in El Salvador and Jamaica. Happily, hitherto, Honduras has escaped such experiences.

Magnificent, Forested Mountain Heights

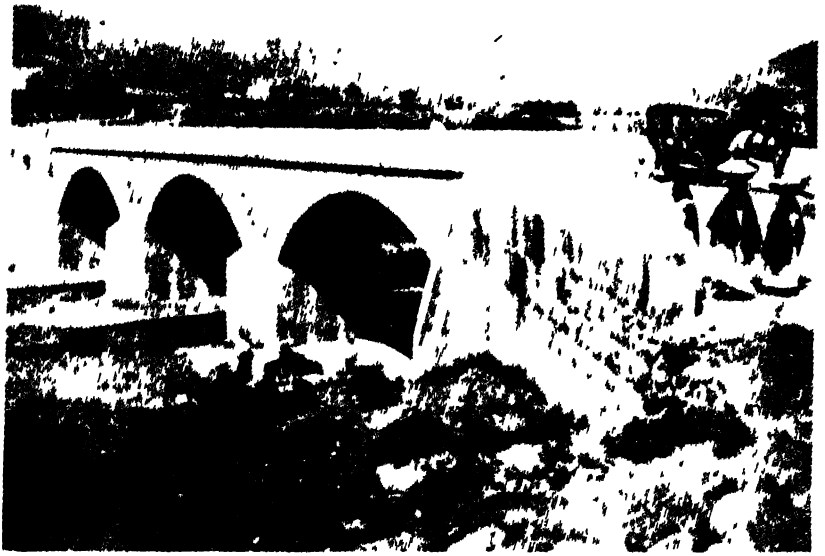
The highest of the mountain peaks is a little under 10,000 feet; but there are many that soar above 5,000 feet, while nearly all are thickly clothed with closely-growing forest and dense undergrowth, which take on a rich, deep green in the bright sunlight, imparting a charming aspect as one approaches from the sea. Close to the frontier of Nicaragua one sees the magnificent Jutigalpa, Camasca, and Tompoconte ranges, all forming part of the immense Antillean system. But there are also two subterranean ridges stretching across the Caribbean Sea between Honduras and the Sierra Maestra range in Cuba and from Cape Gracias á Dios to Jamaica. No doubt at one remote period the great banks of the western Caribbean formed projections of land connecting Central America with Jamaica—and possibly Cuba.

Natural Beauties of a Sun-Blest Land

Many and bountiful rivers, like the Choluteca, the Patuca, and the Ulua, and the Chamelicón, León, Aguan, and Tristo; large lakes such as Caratasca—really a lagoon—and Yojoa, twenty-six miles long by eight miles wide; fertile plateaux and valleys—the Plain of Comayagua stretches forty miles in length—a wealth of fauna and flora such as can be found in few other countries of the world, are among the natural attractions of this sun-blest land, supplying "all the world's bravery that delights the eye."

The Republic likewise has many excellent ports, the chief one being Amapala on the Pacific; Puerto Cortés and Omoa are on the Gulf of Honduras; La Ceiba, Trujillo, and Roatan on the Caribbean. But Amapala alone offers good anchorage; the others are merely open roadsteads, passengers and goods being taken ashore in surf-boats and lighters. Inland transport is still principally conducted on horse or mule-back. Of railroads—practically all on the Caribbean side—there are fewer than 400 miles in operation.

What sort of people inhabit this region? Where was their original home? How came they to form part of the inhabitants of Central America? Upon these questions authorities differ—as authorities will—though each may base his belief upon reason or experience. The present race, where they are not



WHERE THE BROAD HIGHWAY SPANS A SLUMBERING STREAM

Mighty are the piers that uphold this fine bridge, its parapets white in the sun, and the solidity seems unwarranted by the placidity of the river, still enough, despite the shallows, to reflect the arches above. The scene would be very different after the rains, with the flood-water boiling round these stout supports and filling the stony channel. Nor could the oxherd so lightly lead his cattle to water

Spanish, are the offspring of the Caribs, a savage tribe having its original habitat at the headwaters of the Xingen and other southern affluents of the far-away Amazon in Brazil.

Certain it is that the Caribs did not come from the North American Indians, as some writers have boldly declared; but, migrating to the Guianas, they spread from that region to Venezuela, thence north to the Indies, Nicaragua, and Honduras. Remnants or descendants of these primitive people —primitive no longer—may still be found scattered between Central America and Central Brazil. Possessing no kind of political or social adherence, they nevertheless present a sort of kinship which rests entirely on their common speech—a highly polysynthetic stock language represented by a considerable number of extremely divergent branches and dialects.

Travellers penetrating far into the interior of Honduras have found the inhabitants outside the towns and villages a reserved and restless people, somewhat suspicious of all foreigners, and fearful even of their native rulers Unlike the conditions prevailing in the neighbouring State of El Salvador, social and political power in Honduras is largely free from the dictates of any middle class "Hacendados" and "estancieros"—owners of plantations and cattle-ranches — exercise little influence over the common people; on the other hand, the number of lawyers, bankers, doctors, engineers, journalists and other professional men carry considerable weight, especially among the great mass of people below them.

Physically the natives of Honduras are not unattractive. Some are even handsome. Many of the men are well-built, extremely robust, and stand above normal height; even those inhabiting the malarial coasts display little evidence of ravage by fever. The tribal men have long, narrow faces, slightly oblique eyes, well-shaped noses, and straight, black, usually very dirty hair. In colour their skins are reddish-brown, seldom remarkable for cleanliness. The tribal women are less noticeable for physical allurement; they are and

always have been the drudges of their men-folk, and bear upon their tired features, and in the neglect of their apparel and person, strong evidence of the hard lives that they lead and the burdens that they must bear to the last days of their colourless lives.

But natives of Honduras, like those of other Spanish colonies in South and Central America, have never been slaves. The Viceroys, fulfilling instructions from the Crown in Madrid, were ever solicitous about the welfare of the conquered races. Enslavement was prohibited. The Indians were legally recognized and treated, at least nominally, as subjects of the Crown. This was designed to protect them against exploitation and oppression, while restraining them from any relapse into the ways of barbarism. But in Honduras, as in all other Spanish-American colonies, through disregard of these pious instructions, the lot of the natives was often a hard one.

The Hondurans are not a fecund race. The population, to-day approximating 600,000 (it was 350,000 in 1861), increases slowly, although large families are not infrequently met with. On the other hand, infantile mortality is large, arising to a considerable degree from neglect and infantile disease.

As in most Latin States, families are closely allied by marriage Among the wealthier classes young girls are kept under strict surveillance, and marriage is only arranged by consent of the parents. While young men and women are not supposed to go out together without a chaperon, traditional barriers of this character are fast disappearing The "new woman" is making her appearance here as elsewhere, and with the spread of female education she is likely to become a permanent institution.

As parents, the Hondurans are an affectionate race, not always displaying, however, that intelligence in the training of the infantile mind or in controlling



FAMILY PHOTOGRAPHY AND A HONDURAN HOME

From the father and his elder sons down through stages of graduated growth to the last baby held up above the older heads by the mother standing unassumingly at the back, all the family circle are here on view. As may be imagined, the housing accommodation is not luxurious, and there is not much danger of feeling lonely within the restricted confines of these sun-cracked walls

Photo, F. J. Youngblood

the juvenile propensity for mischief that more advanced nations adopt. From the age of two to six the peasant children are allowed to run almost wild, and a merry life they contrive to lead. Then they become enlisted among the working members of the family, and usually take to the innovation willingly enough. Domestic life is intimate, not to say crowded.

Spanish America, and family life is, for the most part, beautifully portrayed, offering, indeed, in certain respects a marked contrast to that of other nations. The women of Spanish origin consider that they have done their part when they have made their well-ordered houses a pleasant abode for their menfolk and their children. As housekeepers, home-makers, wives and



IN A TOWN OF THE HINTERLAND OF HONDURAS

San Pedro Sula, a place of some eight thousand inhabitants, stands upon the railway from Puerto Cortés to La Pimienta. Above is a photograph of its main street, and a pleasing aspect of the scene is the presence of a border of trees, which give the muddy thoroughfare, rut-worn with the passing of many wheels, an air almost of a boulevard

It is quite a common occurrence to find several generations abiding peacefully and patiently, amid much inconvenience, under the same roof; married and single members of the family often occupy the same room, the oldest member—grandfather or great-grandfather—being much deferred to, and as a rule, governing his little circle with a despotic but tolerant hand. Indeed, parental authority is greatly respected in this country, as throughout

mothers, the women of South and Central America have little to learn from their European sisters.

No doubt in their original state the native races wore skins. The Caribs knew little and cared less about the weaving of threads for clothing, but purchased, by bargaining their own produce, such materials as came their way in the course of trading. To-day the people are industrious. The usual type of costume, except in the towns,



WHERE THE GREAT WHITE ROAD WINDS OVER THE HILLS TO THE SEA

From Tegucigalpa, the capital for eighty four long miles, to San I orenzo on the Pacific coast, stretches the Carreterra del Sur one of the two prin(pal highways of the Republic of Honduras The railways being few and far between, communication is verv largely dependent on roadways, the mail being chiefly carried by automobiles The mule is still the chief means of transport



FIVE MEN IN A BOAT ON A TROPIC STREAM

As though carving its way through the densely grown forest the river sweeps by, bearing on its glittering surface the idle boating party, who rest on their oars to watch the panorama of nature's bounty Without either pause or hurry the current glides on, ever broader and more majestic till, at La Brea, it loses itself in the mighty Pacific

where the latest fashions are in vogue, consists of a shapeless jacket, sack-like in appearance, and trousers, little undercloth-ing, and large, coarsely-woven palm straw hats, conical in shape, with extremely wide brims Bare feet are usual, with sandals as the chief foot-wear. The poorer classes are seldom enabled to experience the sensation of being leather-shod until they attain advanced age, and not always then Yet will they tramp on their bare feet, without hurt or harm, for days on end over the rocky mountain passes, across the sun-heated grass-plains, and through wild jungle growths full of stinging, biting insects The soles of their feet thus become almost as pachydermatous as the hide of an elephant. The middle-class women workers attire themselves —except on feast and fast days, when they usually wear black—in skirts of dark blue cotton or cloth, a loose cotton blouse with short sleeves, and often the native shawl or rebosa, worn gracefully over the head and falling over the shoulders and arms

AT EITHER END OF FOUR GENERATIONS

The old Honduran woman sits before her rude hut blinking in the sunlight that has become too strong for failing eyes With the aid of two sticks she can still totter about and watch her great-grandchildren at their play

Among the higher classes of the community European style of dress is prevalent, close attention being devoted to the trend of London, Paris, and New York fashions.

Intellectually the Hondurans are in no way inferior to other Indian races; the problem of education remains largely, perhaps even discouragingly, unsolved. Spanish is the ruling language among the better classes, as is the case in nineteen out of the twenty Latin Republics. But one misses the mellow, tuneful accent of the Castilian tongue, such as one meets with in Old Spain.

Honduras has no literature, and few among the middle or mercantile class devote themselves to the study of the beautiful Spanish language The knowledge of other tongues is limited Native genius, if it exists, has yet to assert itself; but should a representative ever appear he will find in Honduras no such abundance of material as exists, say, in Argentina, Brazil, Chile or Mexico.

Of the 317,000,000 Roman Catholics living in the world, none will be found more devout or more heterodox than the people of Central America. Roman-ism is the vastly predominant faith, and at all times the churches are crowded with worshippers, while holy feast and fast days are invariably kept with strict

solemnity. The Hondurans have been reproached by certain writers with being a lazy and indolent race, but although few are "blessed with the horny hands of toil," they are far from that In common with the other five States constituting the Central American Republics, the people of Honduras are ten per cent. white, fifty per cent. Indians, and the remainder mestizo or negro. The lower classes are composed of numerous tribes with varying customs, and no doubt a certain proportion of them obey the latent instinct of hatred for physical labour But consider the climate under which they live—the intense heat, the



SUNDAY MARKET IN THE ISLAND PORT OF AMAPALA

On Tigre Island, in the blue Bay of Fonseca, stands this town with its free port and sheltered roadstead, where the visiting ships find safe anchorage. Above is seen the crowded market, a native woman chewing a cigar and a buyer mopping his heated brow. There is an export trade in silver, coffee, and hides, and steamers call from New York



BATTERY OF HONDURAS ARTILLERY AT PRACTICE MANOEUVRES NEAR LA ISLA

Artillery practice is one of the most stirring of military manœuvres and these Honduran gunners are determined to lack nothing in verve and smartness. Unlimbered in the rear, the guns are man handled into line by a non commissioned officer marking the path that each is to occupy. In the background an officer with his orderly stands watching the operation and all that indicates that this is only practice is the presence of some civilians on the left front

ever-present malaria (on the coasts), and the slight incentive to active work by reason of the prodigality of food products, both natural and cultivated, around them. In their disinclination to indulge in continuous toil these people differ in no respect from other Indian races living in a land whose soil and climate remove much of the necessity of manual toil.

Labour in Central America generally is independent and proud, feeling little necessity to solicit the patronage of capital. On the contrary, capital, in the person of the contractor and cultivator, has often to solicit the aid of labour. The pernicious preaching of alien labour agitators, however, has penetrated to Honduras, especially at the ports. Unpleasant and usually unprofitable disputes have occurred of recent years. In August, 1920, it was necessary for the United States to despatch the gunboat Sacramento to La Ceiba to quell the fierce revolt of labourers in progress there.

Labour, Politics, and Amusements

Something like 600,000 bushels of maize are grown annually, chiefly in the Departments of Copán, Gracias and Santa Barbara. Millions of bananas are cultivated and exported; wheat, sugar, rice and tobacco, coconuts, lemons and oranges;, sarsaparilla, indigo and other dyes and spices are planted; and altogether, through the energies of the working-classes over £650,000 worth of produce is reaped annually, while the Republic records a total annual export worth nearly £2,000,000.

Like most Latin Americans, the Hondurans devote much of their attention to politics. Recognizing the effect that a good or a bad government may have upon individual as well as collective prosperity, every voter—and all citizens over 21 years of age, or over 18 years if married and who can read and write, have a vote—goes conscientiously to the poll. That they are not always allowed to exercise their privileges when they get there, finding preventive bayonets more plentiful than ballot-boxes, must be admitted.

Located on the river Choluteca, 114 miles distant from the port of Amapala and 207 miles from Puerto Cortés, Tegucigalpa, the capital, 3,500 feet above sea level, must be reached by a tediously long but well-constructed highway. The city is neither picturesque nor beautiful—some might even regard it as distinctly prosaic—but it is fairly comfortable, notwithstanding its subtropical climate and average temperature of 74 degrees, its narrow streets and some 40,000 (mostly noisy) inhabitants. Of amusements there are few; the main native attraction in the absence of the popular bull-ring (which the people are too impecunious to afford) is the cock-pit; some of the most valuable game-cocks are bred in Tegucigalpa.

Great Possibilities for Cattle Raising

Where wealth has been accumulated or acquired—and it is found chiefly concentrated among the old Spanish families established for centuries upon the same domains—it has been created by cattle-raising. No tropical or subtropical country possesses better natural facilities for pastoral pursuits than Honduras. With cheap grazing lands, abundant if somewhat erratic labour, salubrious climate and luxuriant vegetation, combined with an exceptional wealth of river, lake and spring water, this favoured Republic might easily rival Argentina or Uruguay in the number and quality of horned cattle that it could rear. And yet in Honduras to-day there are probably fewer than 500,000 head.

One of the most notable features of Honduran forests is the extraordinary number of mahogany trees, veritable giants, growing prolifically and in regiments, practically untouched by the axe, notwithstanding the millions of potential capital that they represent in marketable state. Known botanically as Swietenia Mahagoni, this beautiful tree attains a height of 100 feet or more, and grows to an immense girth. Sound throughout, no better wood could be found for the manufacture of furniture.

Honduras

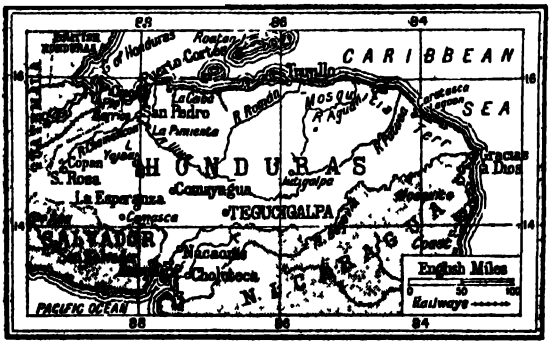
II. The Story of the Central American Buffer State

By Percy F. Martin, F.R.G.S.

Author of "Through Five Republics of South America," etc.

HONDURAS, among other countries of the New World, owes its discovery to the Genoese traveller Cristóbal Colón (Christopher Columbus). Sailing along the coast to Cape Gracias à Dios, on a certain day in August, 1502, upon his fourth and last voyage, and accompanied by his brother Bartoloméo, the intrepid explorer landed on these shores, to find the natives unexpectedly friendly, but curious. After formally annexing the country in the name of his Sovereigns, Ferdinand V. and Isabella, Columbus returned to Spain, only to die there, a poor and discredited man, four years later.

The dispatch of Hernando Cortés and his hosts followed. They speedily conquered the country, their colonising progress being accompanied, however, by few



THE REPUBLIC OF HONDURAS

of the customary Spanish brutalities. The fact that there survive to-day numerous pure-blooded descendants of the original inhabitants testifies to the comparative mildness of the conquerors' methods. But their progress was not without difficulties. Writing to Ferdinand's successor, Emperor Charles V., on September 23, 1526, Cortés observed: "I can assure your Majesty that even the horses, led as they were by hand and without their riders over the tops of the hills, sank to their girths in the mire!"

Once free from the bondage of the Spanish vice-royalty—with its perpetual exactions, abuses, cruelties, and injustice—the Hondurans found themselves handicapped by their poverty, and confronted by fresh problems arising from the changed conditions. Independence has been described—was it not by Napoleon?—as "a rocky island, like honour, without a beach." The Hondurans soon found that it had its responsibilities as well as its privileges, and self-reliance its drawbacks.

At no time has the small State produced any leader or patriot like Miranda or Sucre, of Venezuela; Bolívar, the Washington of South America; San Martín, the great general of Argentina; Artigas, of Uruguay; O'Higgins, of Chile; or Morélos, of Mexico. But Morazán is still a name famous in Central American history. He it was who led the successful revolt in the nineteenth century against Spain, and although in the end he personally failed to maintain his influence, he failed gloriously.

Honduras' political history proved comparatively uneventful until the struggle for freedom from Spain in 1821. Released from that domination, Honduras joined the Mexican Confederation, but broke away in 1823. Remaining in the Central American Federation, which followed, till 1839, the people formed themselves into an independent and separate State; some twenty years later (November, 1859), Great Britain ceded to them the Bay Islands and, later on, helped to finance their governments. After many tentative forms of administration, the first Constitution was adopted in 1848; the second in 1865; the third in 1880; and the fourth, now in existence, in 1894. The capital was likewise changed from Comayagua to Tegucigalpa.

For years past Honduras has been—and for years to come seems destined to remain—the buffer-State between El Salvador, Guatemala, and Nicaragua, fated by geographical propinquity to sustain the shock of the rivalries, racial as well as political, of these quarrelsome neighbours. The unicameral Congress sits for sixty days, a period which may be extended forty days at its own discretion or that of the President of the Republic. He may also convene the Assembly in extraordinary session.

In 1860 a filibustering expedition under William Walker, an American of Scottish descent, landed at Trujillo from the United States and attacked Honduras, as Nicaragua had been attacked some years earlier (1855), the latter people being compelled to elect him President. This second expedition proved the last; Walker, surrendering to the British, was tried and executed by his enemies. In 1906 Honduras and El Salvador went to war with Guatemala, while revolutions occurred between 1910-11. Boundary questions with its neighbours led to war on many other occasions. In 1911 King Alphonso XIII. of Spain settled one controversy with Nicaragua, and another with Guatemala two years later. President Dávila, obliged to resign in 1911, was succeeded, by Francisco Bertran (1913 and 1916), and by General Bonilla, a former Executive and refugee in the United States A far-reaching treaty with the Northern Republic was signed November, 1913.

Several times Honduras has attempted to become a member of a Central American Union, as a safeguard against North American aggression, but no settlement has been reached. One further effort in this direction is being organized under the auspices of a "Central American Federation." The important commercial treaty entered into with Great Britain on January 21, 1887, was "denounced" in October, 1909, and came to an end in 1910. Although determined efforts were made by the British Minister (the late Sir Lionel Carden) to renew and improve the treaty, opposition by the United States Government prevented it.

Yellow fever raged in 1912 and 1919, when the Gracias and Cordona revolutions, among others, occurred, but were speedily suppressed. The British destroyer Constance took an effective part. Armed conflicts again ensued between Honduras and Nicaragua, August, 1918, and following months, while trouble threatened with Germany, the President placing an embargo on German lighters and interning their owners. General Rafael López Gutiérrez, a former revolutionary, became Executive in 1920. His opponent—Alberto Membreno, also a former president (he died February, 1921)—had caused popular risings, both United States and British warships again intervening. Fresh revolts broke out (February, 1920), martial law being proclaimed.

In August labour troubles arose, and the U.S. gunboat Sacramento landed troops at La Ceiba. In November, the presidents of Honduras, Nicaragua, and El Salvador met at Amapala, and in January, 1921, a diplomatic mission from Costa Rica visited Honduras. On June 5, 1921, was signed the Pact of Union with El Salvador and Guatemala. The finances of the States for 1919-20 fell into low condition, the public accounts showing a deficiency of 1,082,000 pesos, the total outstanding foreign debt (in arrear for nearly fifty years) now exceeding £27,800,000; the home debt reaches 3,556,000 pesos. In March, 1920, the British Controlled Oilfields, Limited, were granted by Congress a concession for oil over territory approximating 30,000 square miles.

HONDURAS: FACTS AND FIGURES

The Country

Bounded north by the Gulf of Honduras and Caribbean Sea, south by Nicaragua, Pacific Ocean, and Salvador, and west by Guatemala. Area about 46,250 square miles; population in 1921, 637,114, chiefly Indians, with an admixture of Spanish blood, and on the north a large number of negroes. Includes 17 departments and largely unexplored territory of La Mosquitia.

Government and Constitution

Republic under charter of October, 1894. Legislative power vested in Congress of forty-two members, one per 10,000 inhabitants, chosen by popular vote for four years, and Council of five ministers; President nominated and elected by popular vote for four years.

Defence

Universal service in regular army from age of twenty-one to thirty-five; reserves from age of thirty-five to forty. Total force 77,611, of which 21,505 in reserves.

Commerce and Industries

Chief products: Bananas, coconuts, coffee, tobacco, sugar, indigo, vegetables, yucca, wood, cereals. Castor-oil plant cultivated. Rubber production is decreasing. Straw hats and cigars made for export. About 500,000 head of cattle. Minerals include gold, silver, copper, lead, zinc, iron, antimony. Exports, 1920-1921, totalled £1,357,147; imports, £4,180,675. Silver peso normally one-half of American dollar.

Communications

Mules and ox-carts general for travelling and transport. Between 400-500 miles of railways. Telegraph lines 4,663 miles; telephone lines, 877 miles.

Religion and Education

Prevailing religion, Roman Catholic, but without State aid; all creeds guaranteed freedom. Education free, secular, and compulsory, from age of seven to fifteen. Over 900 schools; Central University, Central Institute for secondary instruction, and a military and automobile school at Tegucigalpa; school of jurisprudence at Comayagua.

Chief Towns

Tegucigalpa, capital (population, about 40,000), La Esperonza (11,450), Santa Rosa (10,570), Choluteca (8,060), Nacaome (8,150), San Pedro Sula (7,800), Comayagua (3,000).



YOUTHFUL ASPIRANTS FOR THE FAVOURS OF CUPID

A quaint vintage custom is observed in the Baja district of Southern Hungary On certain days the unmarried women and girls carrying vases of flowers and cooking utensils, go into the fields to prepare a meal for the men workers The flowers and fruit are presented, and if a man fancies a particular girl he hands her a large lump of sugarloaf as a token of their betrothal

Photo Kankovszky Budapest

Hungary

I. Magyars & Tziganes of To-Day

By F. H. Hamilton

Writer and Traveller

ALONE among the nations of Europe the Hungarians, or as they prefer to be called, the Magyars, have kept up the structure of medieval society, or rather the structure of society into which that of the Middle Ages developed. What rural England was in the eighteenth century, when it was described for us by Addison, in his Sir Roger de Coverley essays in the "Spectator," Hungary still is to-day. There is the same dependence upon agriculture. There is the same separation of classes, which does not prevent the magnate or the squire from being on excellent terms with the farmers and peasants. There is the same simplicity of outlook upon life.

The Magyar magnates, it is true, have been influenced ("corrupted," the purists say) by their life in Vienna, by their habit of travel, by the readiness with which they pick up foreign, especially English, ways. But the class next to them, the lesser nobility, what we may call the squires or the county families, have been mostly too poor to change their traditional mode of living. They have maintained the feudal aspect of social relations. Originally all who owned land were "nobles," and helped to put armies into the field by sending one or more knights at the king's call, or by contributing to the outfit of one. In return for this service they were excused from the payment of taxes, and they enjoyed this exemption up to 1848, a curious relic of bygone feudalism. In that year the squires determined to surrender their privilege, but the magnates would not give it up until it was taken from them.

Nor have the magnates yet abandoned the wearing of their traditional costumes, which make them look as if they were going to a fancy dress ball in some family costume kept carefully in an old chest with lavender and rosemary. These are, of course, kept for ceremonial occasions; but there is no disposition to fall in with the general disposition elsewhere to regard such finery as antiquated, and to leave dressing-up to children. It was partly because the Austro-Hungarian Foreign Minister in 1914 was known to the world by a photograph taken in his Magyar magnate's dress that the world refused to take him seriously, and instinctively



VESTAL VIRGIN OF HUNGARY

On the eve of marriage, clothed thus in spotless raiment, she is expected, by custom, to spend a day and night before the village altar worshipping the Holy Virgin

Photo, Kankovsky, Budapest

sympathised with Serbia in the quarrel over the murder of the Archduke Ferdinand. Any kind of uniform is dear to the Magyar mind. No such variety of military equipment was ever seen to compare with that which amused the visitor to Budapest during the early years of Admiral Horthy's "reign." It seemed as if every officer one met must have designed his own kit, and tried to outdo all the rest in elegance and originality.

Next to the squires come the members of the professional class, very few in number, the business men, not more numerous, and the shopkeepers in the towns. This section is made up largely of Jews, and the feeling between Magyars and Jews, which had improved during the period before the Great War, has become dangerously bitter again. There is in the country a long and evil record of persecution. Not until the end of the eighteenth century were Jews admitted to the right of voting, and then they were subjected in many places to an odious form of derision. An Imperial decree allowed them to



SWEETHEARTS LINKED BY SWEET SYMBOLISM

Large lumps of sugarloaf are displayed in the window of a girl-vintager's house in the Baja district on the Danube to signify the fact that she has become engaged. These sweet emblems of affection are not usually removed from view until the marriage has been celebrated, and the arrival of the rustic lover at his lady's home would indicate that the course of their true love is running smoothly

Photo, Kanhovszky, Budapest



THE WOMAN AT THE WELL, A FAVOURITE TRYSTING-PLACE

In a hamlet not far distant from Kalocsa this well is the most popular of institutions. In the dryest of seasons its waters never fail, for, as in many a Danube region, the supply is drawn from that grand old river which, to some extent, makes up for Hungary's lack of seaboard. If this wooden wheel could speak, it would relate countless happy stories of rustic lovers

Photo, Kenhovszky, Budapest

take German names in place of their own Hebrew names. Very many were ticketed with their nicknames, often opprobrious, given them by their Magyar neighbours. Thus one would be called Redhead, and another the Fire-extinguisher, and another the Knocker. These and many such surnames exist to this day, perhaps altered in spelling, but recalling the time when the Jew was an object of contempt and derision.

The revival of these feelings, with fear added, is due partly to the capture of commerce by the Jews, partly to the bitter resentment aroused by the short Bolshevist experiment in Hungary, which was directed mainly by Jewish revolutionaries. Since there existed no middle class when the country began to come within the orbit of the European trade system, and since the nobles would have nothing to do with trade, the Jews had it all their own way They took to business with alacrity, and soon had pretty well all of it in their hands. This turned the aristocracy against them, and they naturally struggled against this ill-will by making the most of the power which money gave them. They went into politics, their influence became noticeable everywhere

Most of those who have made the art, learning, and science of Hungary known outside its borders have belonged to this race. They have the lowest



FEMININE CONFIDENCE FLAUNTING IN FROCKS AND FRILLS

She comes down the steps with a splendid swagger, born of proud consciousness that her frock is proof against the criticism of any envious woman, and that her face and figure will compel the admiration of any man. Physically not unlike a Turk, this woman is of the semi-Oriental Hungarian aboriginal stock, and belongs to the district of Sarkös, about fifty miles from the junction of the Danube and the Drave



PAUSING FOR FRIENDLY CONVERSE AFTER CHURCH SERVICE

After attending church these Hungarian women, in their voluminous black garb, find it pleasing to relax a little and chat together before wending their several ways back to home. Perhaps they are discussing the sermon, and the little girl in white stands listening to the enlightened opinions of her elders. The façade of the building from which they have just emerged can be seen in the background

Photo, Kanhovszky, Budapest



LORD OR HENCHMAN?
With his manly, upright figure, energetic appearance and handsome costume, he might well pass for the Mayor of Debreczen, whose worthy coachman he happens to be
Photo, A. W. Cutler

percentage of illiterates among them, the Evangelical Protestants coming close after, with the Roman Catholics some distance behind, and the Orthodox (Eastern Church) out of the running. It is unfortunate that "Christian" should in Hungary mean anti-Jewish, for although the Jews are only about five per cent. of the nation, they include half the doctors, engineers, and lawyers. The "Christian" parties proclaim their hostility to liberty of speech and the Press; they favour the policy of the heavy hand upon all who advocate change. These are the views which triumphed as the result of the excesses of the Red Terror. The White Terror which followed was just as bloodthirsty, but it was regarded as a justifiable reprisal.

Under the reign of Admiral Horthy the small landowners controlled Parliament, and "Christian Nationalists" held the greater number of Cabinet offices. Admiral Horthy had all the simplicity of the Magyar squire, therefore he seemed to this class to be well qualified to rule His conceptions of



IN THE HUNGARIAN HIGHLANDS
Barefoot she wanders at will on the verdant hillside, her fingers never at rest. In simple guise, Hungary has cherished many an ancient industry
Photo, Florence Farmborough



COOPERATION IN JELLY MAKING AT CZINKOTA

They are making plum jelly, an almost universal task in Hungarian villages in the autumn, husband and wife taking turns at stirring the jelly, which must be kept up continuously for twenty-four hours At first sight the husband seems to be wearing the petticoats which his wife might have donned with advantage, but in fact they are trousers cut very wide and loose

Photo, A W Cutler

politics were childish. He would declare, for example, that he was in favour of a free Press, and then go on instantly to say that "of course anyone who published anything hurtful to the country must be severely punished." That kind of "freedom" seemed right to the minds of the peasants as well as to those of the squires The peasants supported Horthy, therefore, and opposed the return of the ex-Emperor



YOUNG MATRON OF MEZÖKÖVESD
On her head is a floral coronet, the symbol of the newly married woman, which tradition decrees that each wife must wear for a year after marriage
Photo, A. W. Cutler

Karl Hapsburg because the revolution had given them land and because they grudged the money spent on keeping up an Imperial Court

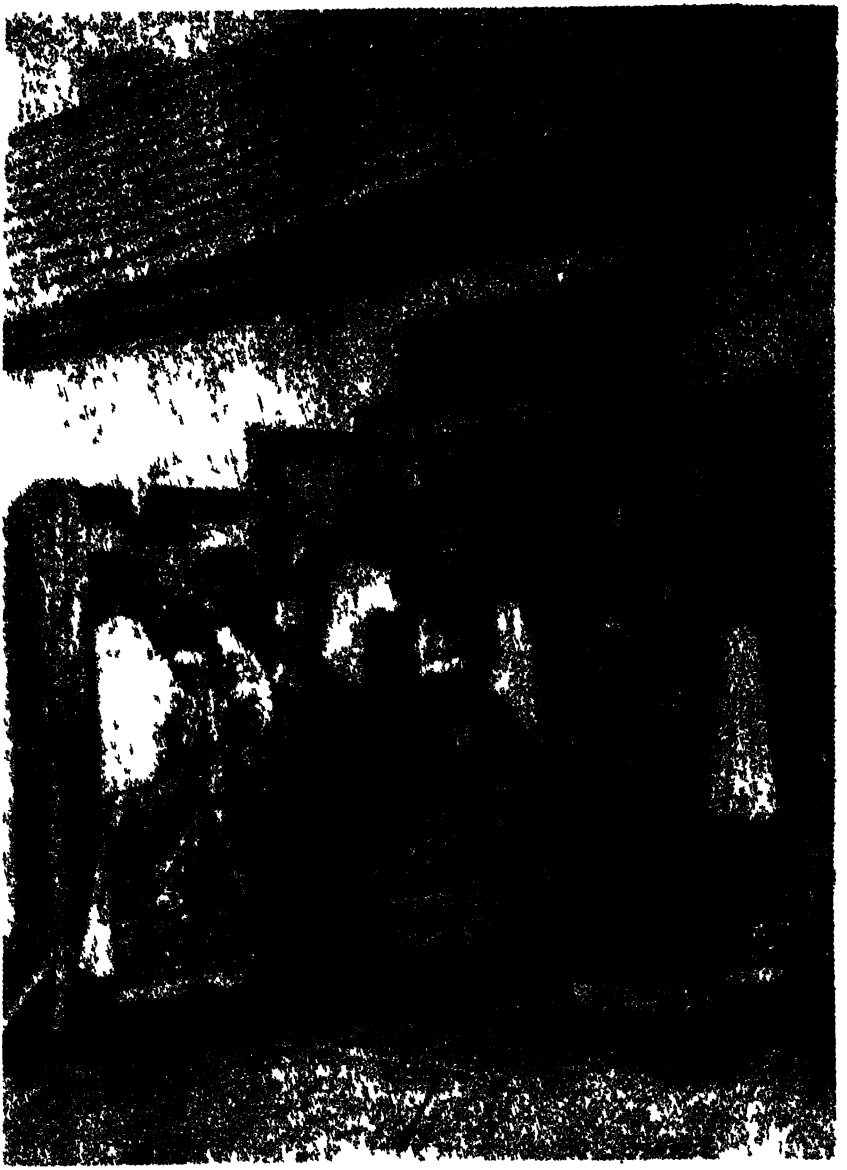
This shows that the Hungarians are "realists" in political affairs; they think more of their interests than of traditions. Half the nation belongs to the Roman Catholic Church, and that Church would have been glad to see the Hapsburgs in power again But the peasants shook their heads shrewdly, and without their support no attempt at restoration could be anything but a failure Calvinism is fairly strong, and perhaps the sturdy independence which that faith fosters has had some effect even upon those who remain in the Catholic fold. It is not practised gloomily, it puts no ban upon enjoyment. If it did that, it could never have gained any hold upon the cheerful Magyars. After Sunday services there are village dances; these take place even under the church walls, and the pastors raise no indignant protest

The Magyar capital, as the town of Debreczen (Debreschen) is called, is also known as "Rome of the Calvinists," and here is the centre of the Reformed religion This is in truth a "city of the plain" You drive straight out of it on to the vast dusty level puszta, three hundred square miles of it the finest pasture in Europe, where countless cattle and sheep and horses are raised, not to mention pigs and chickens. With immense wheat and maize fields as well, Hungary can do far more than support itself in the way of food Everywhere the bread is fine and white, butter abounds, meat is cheap; only in the slums of Budapest does one see anything like oppressive poverty.

The cowboys, the shepherds, the horse-breeders, are all of them worth study. They have their own customs and costumes, their own traditions and methods of life. The coats they wear are of rough sheepskin, worn with the fleece inside as soon as the cold weather begins. They spend most of their time in the open, but slip off whenever they can to the inns of the plain to eat and drink by the warmth of a fire, and to make love to the first woman they come across. The Magyar is a great lover, he makes an art of courtship. Much as they admire the English, the Hungarians cannot understand what they

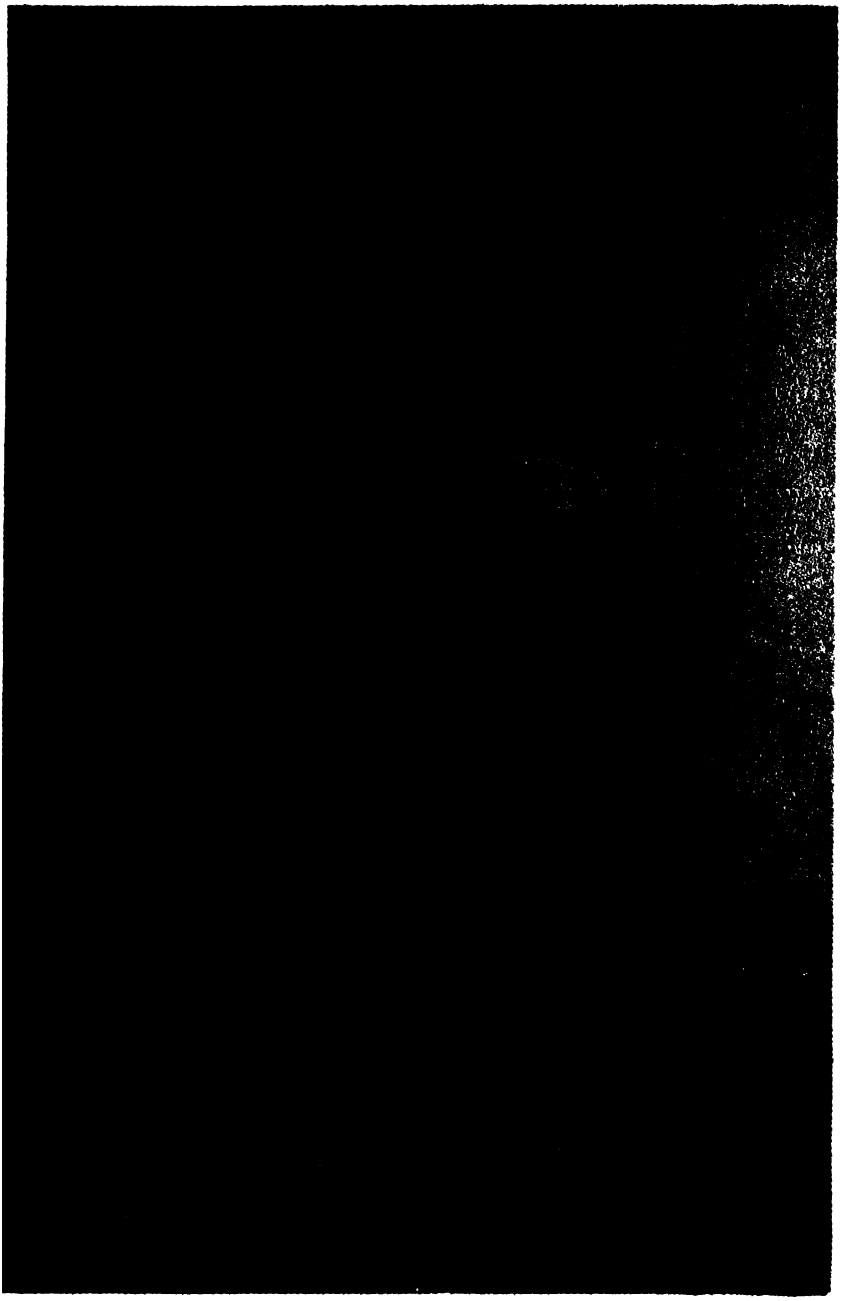
RURAL HUNGARY

Magyars In Rich Attire



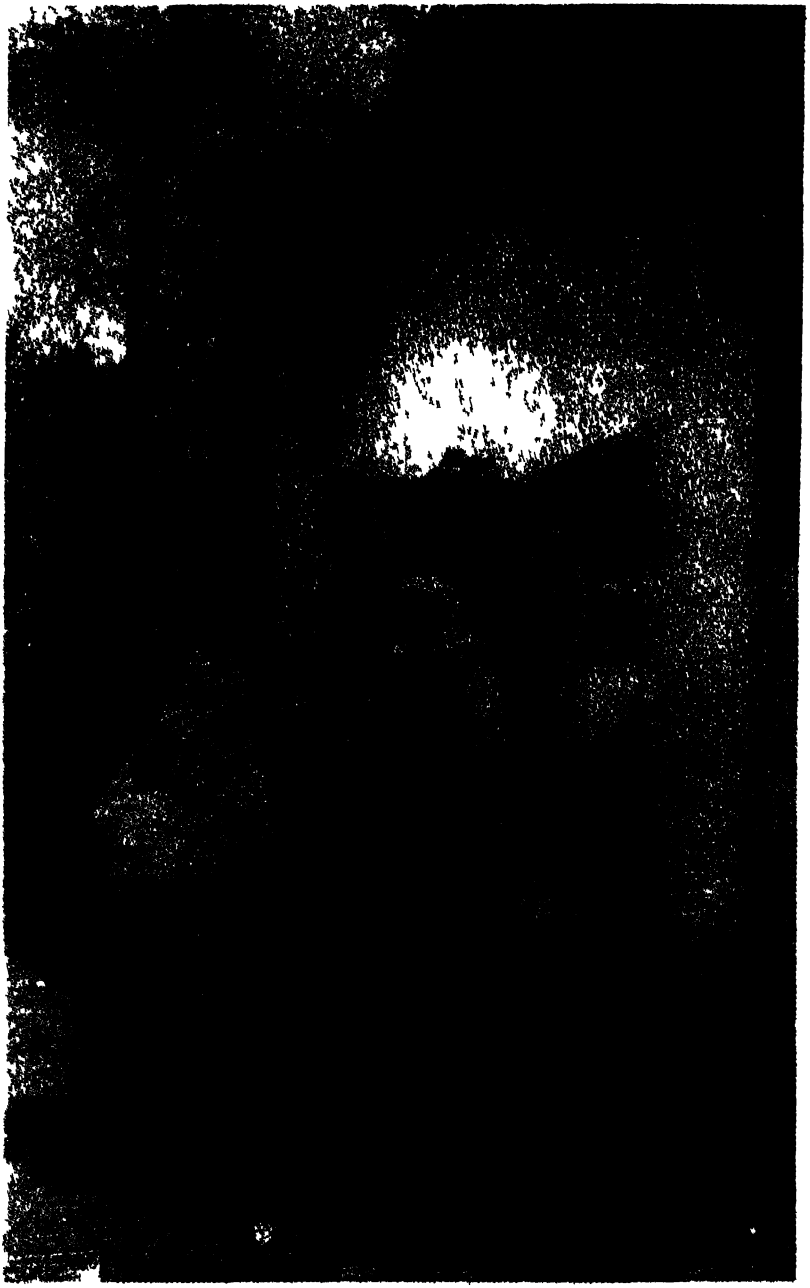
These are no young priests in costly ecclesiastical vestments, but mere peasant lads of Mezokövesd in their ordinary Sunday garments

Photo A W Cutler



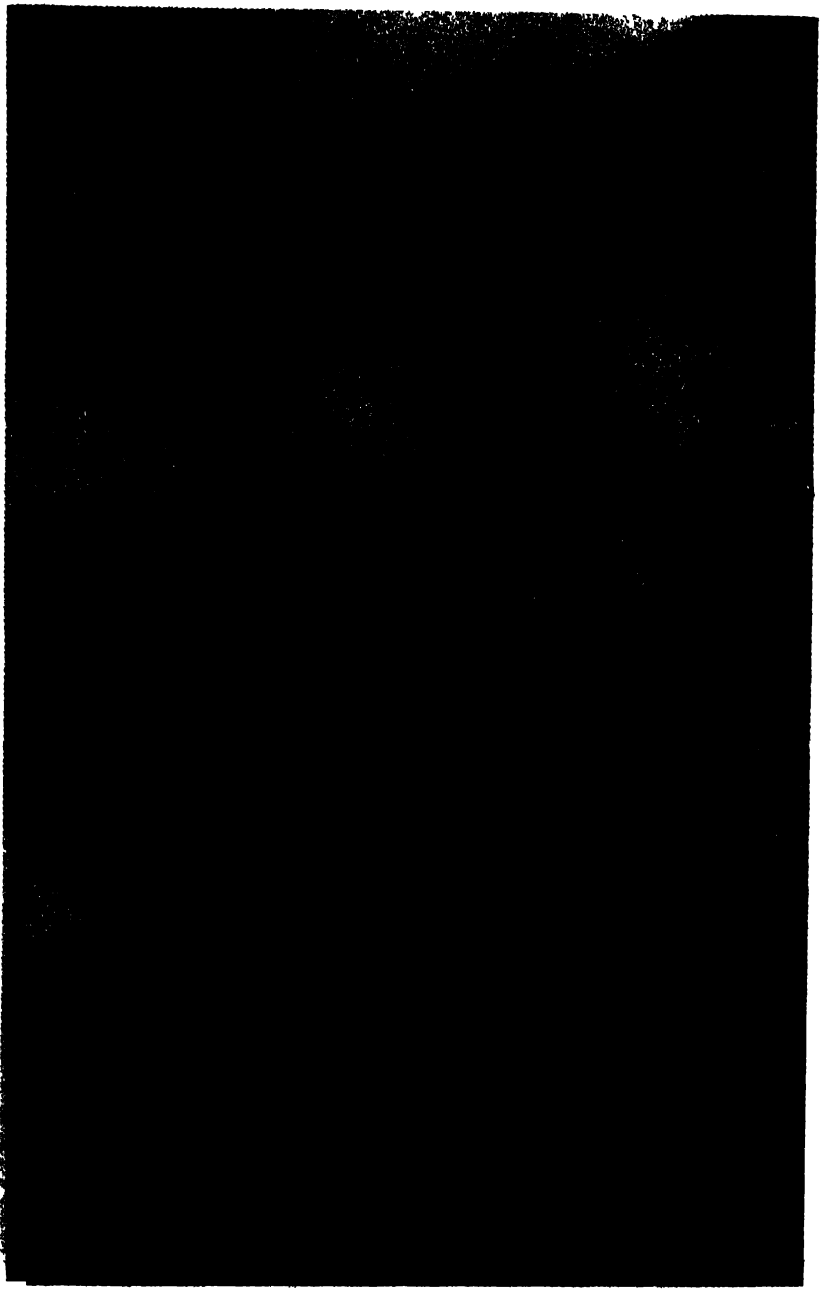
En route to market these Hungarian housewives indulge in a confidential chat; the geese half suspect that it closely concerns them

Photo, A. W. Cutler



Peacefully they pass their days in a sequestered village of the Hungarian Lowlands, recking nothing of the weal and woe of urban life

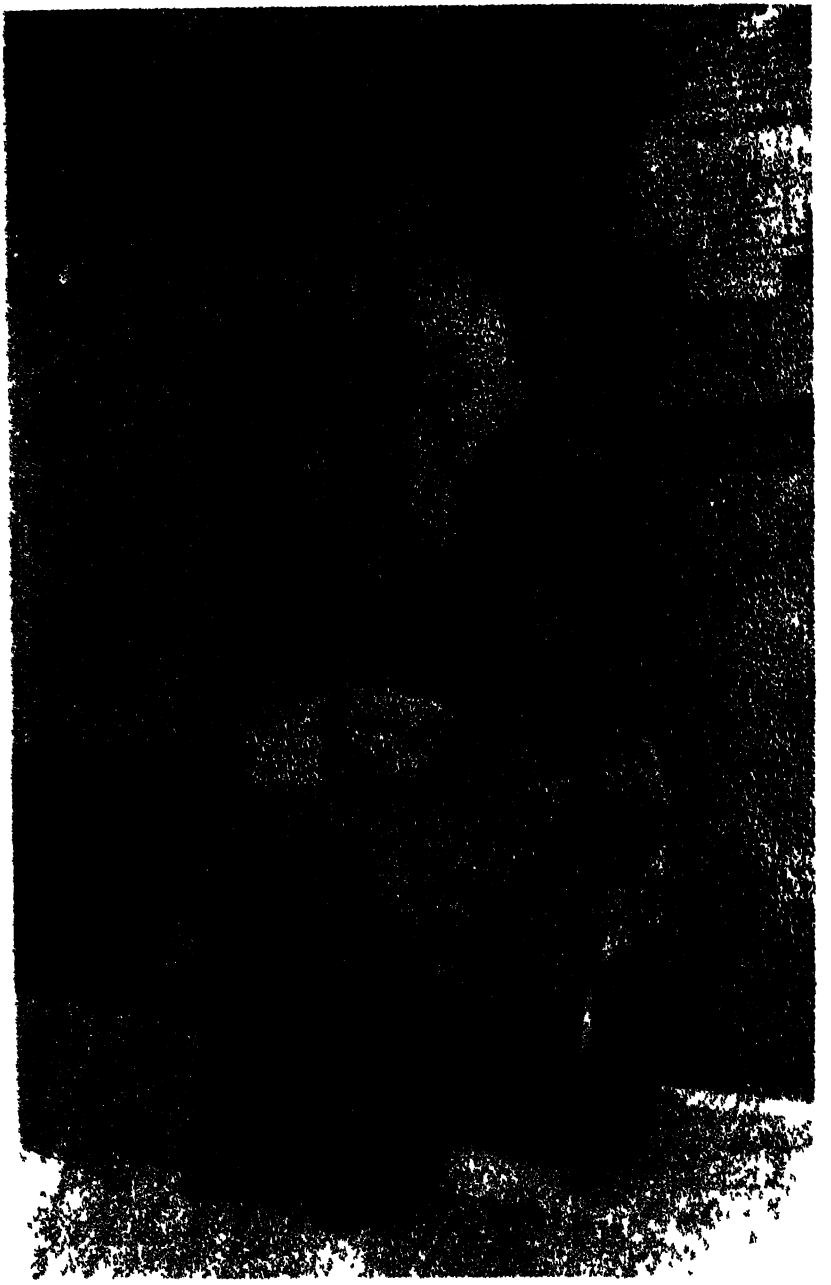
Photo A W Cutler



Their country is the world, Hungary a chosen home. Of rare beauty the gypsy lass is versed in every wile liable to distract the heart of man

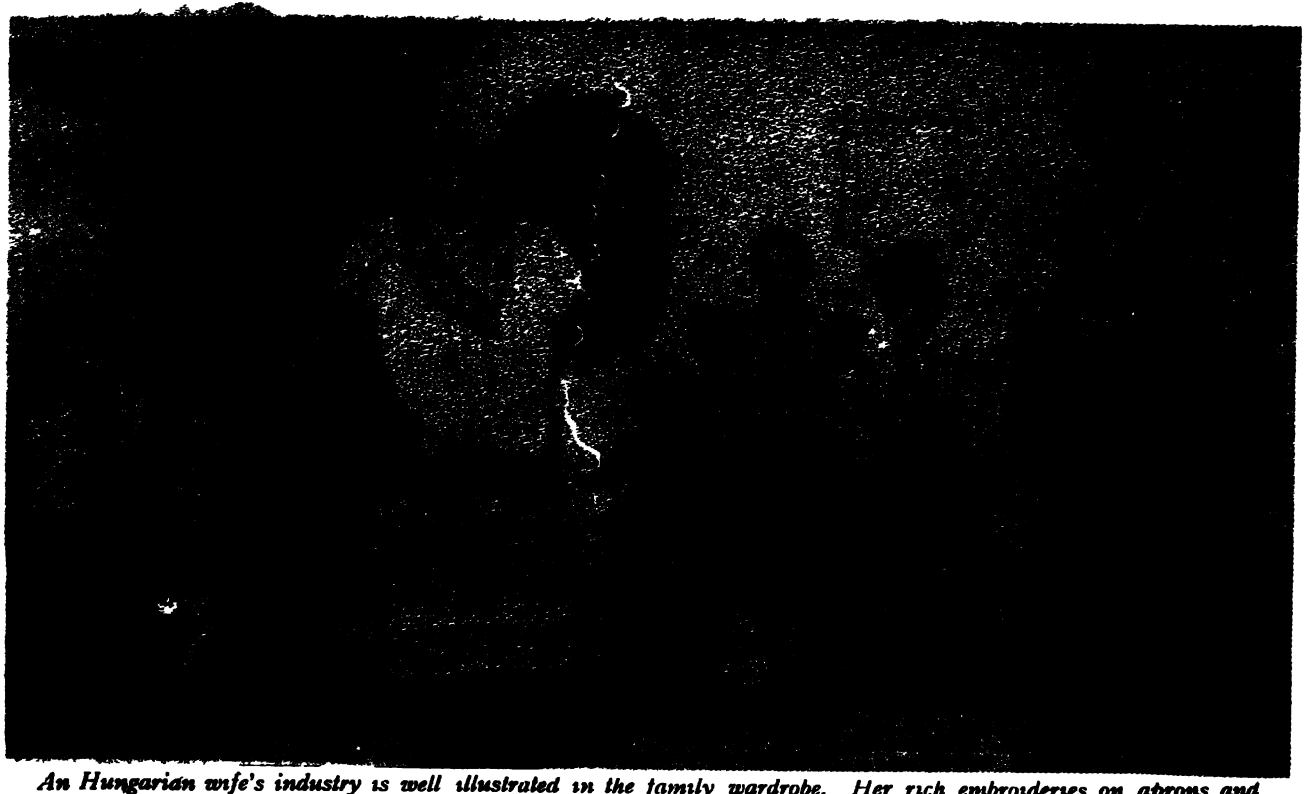
Photo, A. W. Cutler

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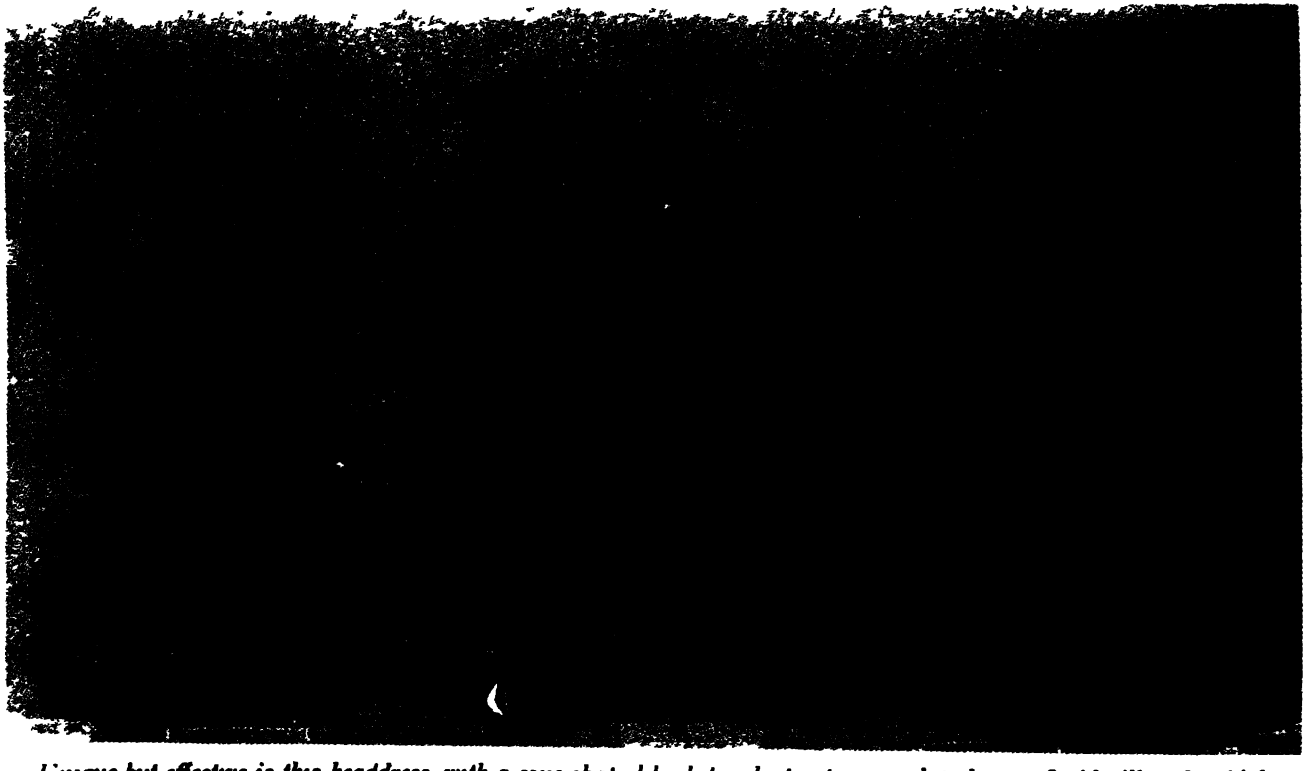
By means of the crudely-fashioned crucifix and his supplicatory lament, this crafty old beggar of Hungary harvests many a coveted coin

Photo, A. W Cutler



An Hungarian wife's industry is well illustrated in the family wardrobe. Her rich embroideries on aprons and shirts give to these home-made garments an impression brilliant in the extreme

Photo, A W Cutler

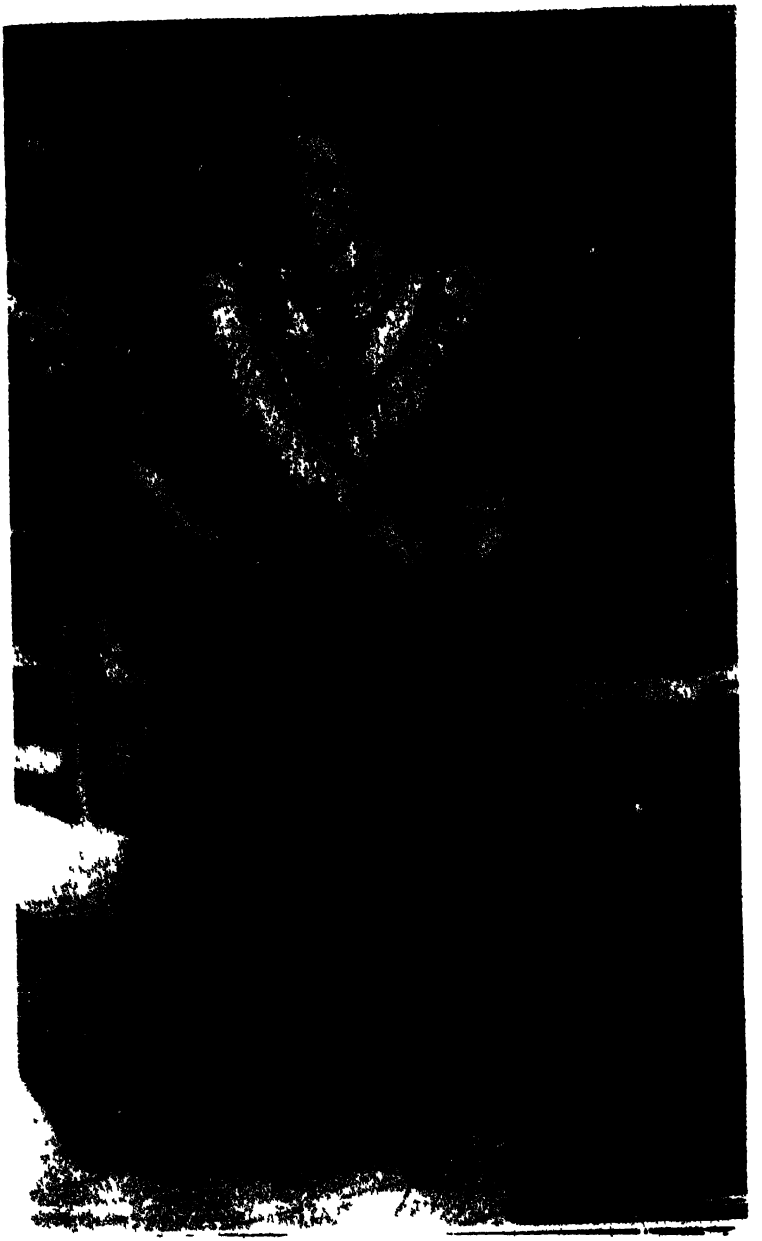


Unique but effective is this headdress, with a cone-shaped basketwork structure enveloped in a florid silken kerchief, but fashion-mongers are unknown in Mezokovesd, the home of these stately young dames

Photo, A W Cutler



This boy and girl of Csömör display their Slovak origin in their distinctive attire and attitude, characteristic of an old Slav dance



Sturdy of frame and serene of face, she is an embodiment of the robust rural scenery adjoining Lake Balaton where her lines are set

Photo, Underwood Press Service



A lowly Magyar couple, but in their rustic romance a medieval princess bidding her lover godspeed as he sets forth on knight-errantry



The embroidered bolster of this Mezökövesd baby is a fantastic garden of silken blossoms reared by the Matyó mother's patient skill



Headman of one of the cowherd stations on the Hortobágy Plain, he is looked up to as a demi-god by his company of lively young herdsmen

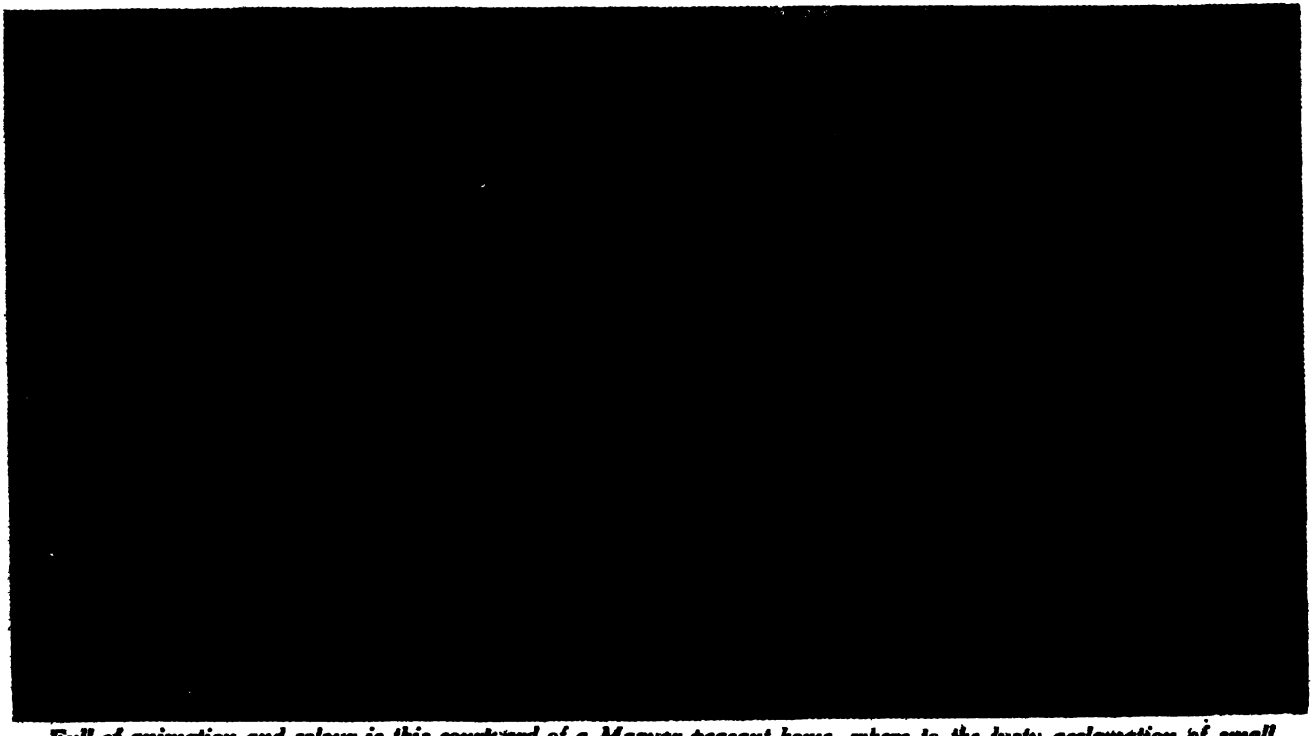
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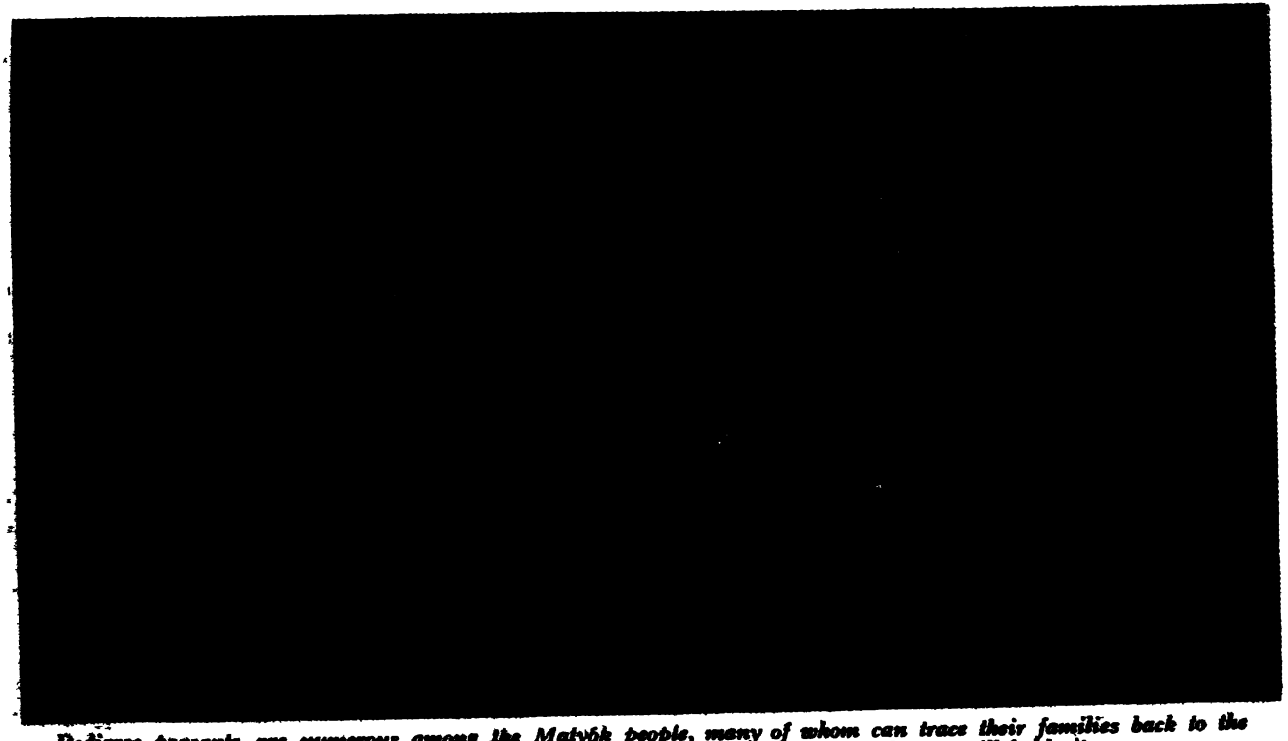


Far from the world dwells King Cowherd; his palace—a rude reed-shelter, his kingdom—the infinite expanse of the great Hortobágy Plain

Photo, A. W. Cutler



Full of animation and colour is this courtyard of a Magyar peasant home, where to the lusty acclamation of small maidens a big sister shyly treads the masy steps of the Csárdás, the Hungarian national dance



Pedigree peasants are numerous among the Matyók people, many of whom can trace their families back to the 13th century. In their houses and resplendent costumes ancestral influence still holds its own



On the occasion of a fancy-dress dance, the well-to-do, town-bred daughters of Hungary delight to discard prevailing modes and to don the costumes worn by their lowly-born sisters in the remote countryside

call the coldness of the Anglo-Saxon. They themselves are temperamentally inflammable, they slide from one great passion into another with rapturous delight. This helps to explain their delight in music. Nowhere else does the "concord of sweet sounds" have so palpable and so complete an influence. Nowhere else could one imagine a Prime Minister dancing by himself to the strains of a Tzigane band for hours on end. That was a practice of Count Tisza's; no one thought it in the least odd

Where the Tziganes, or Gypsies, came from exactly is matter of dispute still They are certainly of East Indian origin, and they seem to have made their appearance in Hungary some 400 years ago They wandered about, making music for a living, and they have gone on doing that ever since. If you see a band of them in a fashionable restaurant in the capital, they look clean and smart in their evening clothes; though the leader, who both leads and plays the violin, will probably have long hair with a good deal of oil in its curly blackness. Hire a company to play in a private room or, better still, go to a Tzigane village, and you will see what they are like in their natural state. The children are lovely little ragamuffins; their black eyes glitter with an unearthly fascination, their black curls enforce the charm, their dusky limbs are perfectly formed and can be seen to perfection, since their clothing is of the scantiest. Until they are between twenty and thirty the Tziganes, men and women both, keep something of the beauty of their childhood. Then it fades rapidly into an unlovely decay. They live in a state of indescribable dirt, ignorance, laziness and contentment. They are thieves by profession as well as musicians, though it is only fair to them to admit that they have begun lately to take up more creditable ways of gaining their livelihood than begging, telling fortunes, and picking up any trifles that come within reach of their long, lithe, olive-coloured hands.



BRIDAL PAIR FROM THE SARKÖZ DISTRICT
There are still in Hungary some racial reminders of the days of Turkish invasion in the shape of a semi-Oriental strain which persists in this particular region. The crinoline is a feature of the bridal attire

Though there are less than half a million of these strangers in Hungary, they have done a great deal to make the country famous. It is by Hungarian music that Hungary is chiefly known throughout the world, and it is the Tziganes who have given it a world-wide popularity. There seems to have been always a musical strain in the



GYPSY PATERFAMILIAS ENGAGED IN THE FAVOURITE PURSUIT OF MENDING A FAMILY CAULDRON

The gypsies are believed to have come over to Europe early in the Middle Ages, and their appearance and the structure of their language would prove them to be undoubtedly of East Indian origin. Like all their kinsfolk, the Hungarian gypsies seem to have a horror of a sedentary life, and are ever on the move. The men, when they care to work, show great skill as tinkers and metal-workers, and as menders of the large iron pots used in the making of preserves, of which Hungarians are very fond

Photo, A. W. Cutler



VAGABOND SONS OF HUNGARY WHOSE MUSICAL CAPABILITIES HAVE BROUGHT FAME TO THEIR FOSTER-COUNTRY

Through the wandering gypsies of the fourteenth century, dance music became popular in Hungary Greatly sought after at weddings and special functions of the lower classes, the Hungarian gypsy bands also found entrance into the palatial homes of the nobles and the wealthy, and their popularity has never decreased. Dominic Kálmán, who acquired great fame in the sixteenth century as a violinist, was one of these gypsy nomads

Photo A W Cutler

Magyar temperament. The instruments with which the people of the Great Plain beguile their long hours have a very long ancestry. The tilinko (flute), which the shepherd or the cowboy will pull out and play when he feels joyful or melancholy, and the lute, which is played in the villages to-day, were used in very early times. The violin was, however, probably introduced by the gypsies, and that is the instrument which has done everything to carry Hungarian music into all lands

It is the alternation of wild, reckless delight with slow, sad, thoughtful, measured cádences that gives the czárdás or inn dances their fascination, and these effects could be obtained from no orchestral combination save strings. As one listens to them one is inclined to think that the violin was invented for such contrasts, and that it ought to be used for Tzigane music alone. Upon the Magyars this music has a positively intoxicating influence. There is some beat in their blood



MONEYED MEMBERS OF A TRIBE OF THE WANDERING FOOT

The climate and fertile lowlands of Hungary are especially congenial to the gypsy, and many of these vagrants amass much wealth from their diversified pursuits in this country. They are all extremely fond of gaudy colours and glittering ornaments. The big silver buttons displayed on the man's coat weigh several ounces each, and can be purchased from him only at a fabulous price

Photo, A. W. Cutler



FAMILY TRIO ARRAYED IN ITS BRIGHTEST AND BEST

The vivid colouring of many of Hungary's wonderful costumes relieves the monotony of more than one drab town thoroughfare In the country, where these bright hues accord so well with the clearness of the atmosphere and the beauty of the landscape, they are particularly gratifying to the eye The Mezokovesd mother stands second to none in her skilful blending of lively colours

Photo, A W Cutler

which responds to it, it has a meaning for them which can be but dimly discerned by other nationalities This is symptomatic of a more elemental nature than any which can be found among the peoples of Europe farther west

Hungary is the gateway of the East Beneath a veneer of Western civilization and convenience one comes quickly to the essential Eastern character below The Magyars are like the Arabs—they are never insignificant Tall and graceful in figure, moving with an indolent ease, they would rather ride than walk (which is true of the Arabs again), they would prefer wasting time elegantly, if that were possible in all seasons, to working hard. In the short summer this is utterly impossible for those who work the land From sunrise to sunset they must labour—that is to say, from between three and four in the morning until after eight at night. After this effort they seem exhausted, nor can one be surprised at that. Yet they are never too tired to welcome strangers. Hospitality is another of their Eastern characteristics.

In all countries where the distances between towns, even between villages, are considerable, and where there are very few inns that travellers can rely upon, there is a readiness to receive guests in private homes. In Hungary the word "readiness" does not sufficiently describe that kindly desire to be



THE EVENING MEAL AT A PRAIRIE STATION OF THE HUNGARIAN COWHERD ON THE HORTOBÁGY PLAIN

The great plain of the Hungarian lowlands is the heart of Hungary and the home of the bulk of the genuine Magyar herdsmen. There are three varieties of herdsmen who live on this vast flat land, which, like a calm ocean, stretches away into infinity—the horseherd, the cowherd, and the shepherd. The stations of the cowherd, or gulyás, are dotted at wide intervals about the plain, and the life lived in these solitary domiciles is simple and primitive in the extreme

Photo, A. W. Cutler



LEISURE HOUR OF THE HUNGARIAN COWHERD

Glimpses of modern civilization find their way now and then into the remote solitudes of the Hortobagy Plain, and while the cattle are housed in the byres, the cowboys gather round the gramophone and, with rapt attention, listen to Hungarian songs sung by famous artistes in far away cities, rumours of which float across to these lonely prairie dwellers like fairy-tales from another world

Photo, A. W Cutler

of service to the foreigner which is so universal and so pleasant to recollect. The Magyar regards hospitality not merely as a duty, but as a pleasure; he is an enthusiastic host, the best he has is put at the stranger's disposal; he considers no expense or trouble too great for the foreigner's entertainment.

The salutation so common, "Ista hozott" (God has brought you here), is a literal expression of the feeling in a Magyar heart when a guest presents himself. If it b summer, staying in Hungarian homes, whether they are nobles' castles or squires' manor-houses or peasants' farms, is delightful. In cold weather the closed windows and the rooms filled with smoke may be found uncomfortable Not even the sacred duties of a host can overcome the Hungarian dislike of open windows and fear of fresh air It may be, also, that the eating and drinking will be too plentiful for those who are not accustomed to such profusion. The cleanliness which is found among all true Magyars will, however, be most comforting, and will make up for any shortcomings in other directions.

Mr. Foster Bovill, in his valuable study of "Hungary and the Hungarians," tells how he was struck by



GEESE THAT LAY THE GOLDEN EGGS FOR THE HUMBLE HORTOBÁGY FISHERMAN

This tumble-down home, made of adobe and thatched with reeds and straw, is one of many situated on the borders of the Hortobagy river, the serpentine stream that meanders over the surface of the plain of the same name, on which vast expanse of flat country—300 square miles—great herds of cattle have their grazing ground. This fisherman takes much pride in his family of geese, which are allowed to wander daily about the plain under the vigilant care of a young [illegible]

Photo, A W Cutler



PREPARATIONS FOR A FISHING EXPEDITION DISPLAYED ON A BANK OF THE HORTOBÁGY RIVER

Preparations are begun some days before the expedition, for the fisherman knows that success depends largely on the condition of his nets and traps. He is a man of many trades, and ekes out a by no means unpleasant subsistence manufacturing brooms, plaiting mats, and making baskets of rushes and osiers. Sobriety and honesty mark his uneventful days. The spirit of the Hungarian lowlands is his spirit; the same absolute straightness and the same taciturnity characterise both

Photo, A. W. Cutler

two features of an institution specially for young offenders which he visited some years ago in the town of Kassa. These two things were "the daily use of the tooth-brush and the neat folding of the clothes every night." The Magyars are a clean folk, like the Finns, to whom they are related, both being descended from Asiatic stock, as may be seen in both countries by the prevalence of slightly oblique eyes and eyebrows, with cheekbones set rather high. They have not, however, cut themselves loose yet from their Oriental character, as the Finns have done.

Among the higher aristocracy the outward habits of life are those of the West. Knowledge of French, English, and German is usual. English clothes are worn by the men. It is enough to label anything in a shop-window "English" to make it popular at once. Many of the oldest and richest Hungarian families have been well known and warmly liked in England for a great many years past. They have been familiar figures on English racecourses, for they are as fond of horses and of racing as the British aristocracy in whose country houses they used to be regular guests. But their ideas, when they are at home, are not those of the twentieth century. Duelling, which has died out almost everywhere else, killed by commonsense and ridicule, is still a custom of Hungarian nobles. There is an Anti-Duelling League, and there is a law which makes the duel technically illegal; but it is not by any means rigidly enforced.

With a mentality which can tolerate such an anachronism as this, the Magyar aristocrats could hardly be expected to hold other than antiquated views



HOME-MADE FISHING TACKLE OF THE HUNGARIAN PEASANT

Parallel to the Bakony Forest lies Lake Balaton, Hungary's largest lake, some fifty miles in length and ten miles in width. It is a shallow lake, its depths not exceeding thirteen feet, is fed by springs, and has its outlet to the Danube by the Sio. Here the fisherman reaps a moderate harvest of fish, and in the surrounding marshy shorelands may collect many eggs and young wild fowl

Photo, Underwood Press Service



PAYING HIS RESPECTS AT THE PARENTAL PORTAL

Courtesy, that charming characteristic of the Hungarian, is eloquently portrayed in this photograph, where a gallant of some ten summers is seen kissing the hand of a juvenile guest with all the grace of a courtier The hand of a lady is usually kissed on arrival and departure, and this custom is observed even among the children, just as in the matter of dress young and old wear similar fashions

Photo, A W Cutler

as to the relation of landlord and tenant. For a long period there was a steady dram of peasants to the United States, the number rising sometimes as high as 150,000 a year. The people in the country are better off than they were, but the process of breaking up the huge estates of the magnates is still regarded as a step essential to the contentment of the people.

With feudal notions about land-holding went a wide and unfortunate gulf between capital and labour. More than four-fifths of the working population are engaged in farming, the remainder, who sought their living in the towns, had a hard and hungry time to go through in the early days of Hungary's industrial development This only began about the last decade of



BUDAPEST AND ITS GREAT MARKET OF FLOWERS

An Hungarian institution—affecting numbers of people—is responsible for a great display of floral beauty every year at the market place of the capital. On All Saints' Day, Nov. 1, crowds throng this fine tree-grown square, and the baskets are emptied of their beautiful contents. Then those who have lost loved ones make their way to the cemeteries, which break forth in wreaths and garlands, while, when night comes, special illuminations light up the macabre scene

Photo A W Cutler



SHOPPING DAY IN THE OPEN-AIR MARKET QUARTER OF THE TOWN OF DEBREGZEN

Those who buy and sell here have learnt to dispense with stalls for the wares and are content to inspect and display goods on the ground. Chickens are the principal kind of stock on sale in this particular street, and the long lines of women who are vending them sit facing each other while the public walks between. The woman carrying a child on her back is a beggar who hopes to arouse for herself and her burden the sympathy of the spending crowd.



BRAVE HEARTS AND STRONG

A happy sunlit scene is this where man and wife—simple Hungarian country folk—with glad hearts and faces work side by side in the fruitful fields Little is necessary to satisfy their wants, they are contented with their lot, and never despair, even when the soil in its intractability fails to yield the crop which shall secure for them a meagre subsistence

Photo, A W Cutler

the nineteenth century Until then the Hungarians had depended largely upon other countries, chiefly upon Austria, for factory products Their own industries were of the small home-worker kind, sufficient for a sparse population, but inadequate when the country began to fill up Between the beginning and end of the nineteenth century the nation increased from six millions to sixteen

If the natural course had been followed, and Hungarian manufactures had been taken in hand as they were in other countries by a native-born middle-class, it is probable that the workers would have had better treatment For there is in the Magyar nature a kindliness and a sense of comradeship which keep relations surprisingly sweet between magnate or squire and the children of the soil These qualities would come into play in the factories also if they had been built and equipped and managed by natives. But the Government, seeing, perhaps, that the Magyars were

neither inclined nor fitted for such enterprises, did all it could to encourage foreigners to start them Then it soon had to intervene to protect the workers As early as 1891 an Insurance Fund was established by law, which gave sick pay, provided doctoring and medicine, with confinement allowances for married women, and a sum to pay funeral expenses in case of death To this fund both employers and employed were bound to subscribe It was not until many years later, the Hungarians are fond of pointing out, that such insurance was introduced in England

Since the Great War, all who can use their hands have been better off in Hungary than those who depended on their brains for their livelihood The disastrous drop in the purchasing power of the currency reduced many who had been in easy circumstances to poverty, which made it difficult for them even to exist All who subsisted on fixed incomes from investments or house property, all who lived on pensions, all who were engaged in teaching, all who did clerical work of the simpler kind, found that sums which had served to keep them in comfort before scarcely enabled them to pay for a poor lodging and for just enough food to keep them alive

This has been a damaging blow to the recently formed middle class, especially to the Magyar element in it, which has not proved itself so ingenious as the Jewish element in discovering ways of escape from utter ruin All who possess land and can cultivate it are prosperous, all who can undertake manual labour are pretty sure of a good



HUNGARIAN BEGGARS RESTING UNDER THE GREENWOOD TREE

The hedge-side makes a welcome resting-place, and the woman sucks consolation from her huge pipe, with a glance between puffs at her lord and master as he munches the few tomatoes he has managed to get Her dress is a medley of oddments, his boots seem, so to speak, on their last legs. They have chosen the tramps' road and find in it consolations for its penalties

Photo, A. W. Cutler



" WAITING ON BUSINESS " HUNGARIAN PEDLAR

His gaunt, familiar figure is often seen outside the central station of Budapest, where he may be heard expounding the fine qualities of his thousand and one gimcracks which make appeal to the eyes of the passing pedestrians Judging from his trim appearance he is doing well, and the neat, symmetrical knee patches would suggest that a thrifty housewife exists not far off in the background

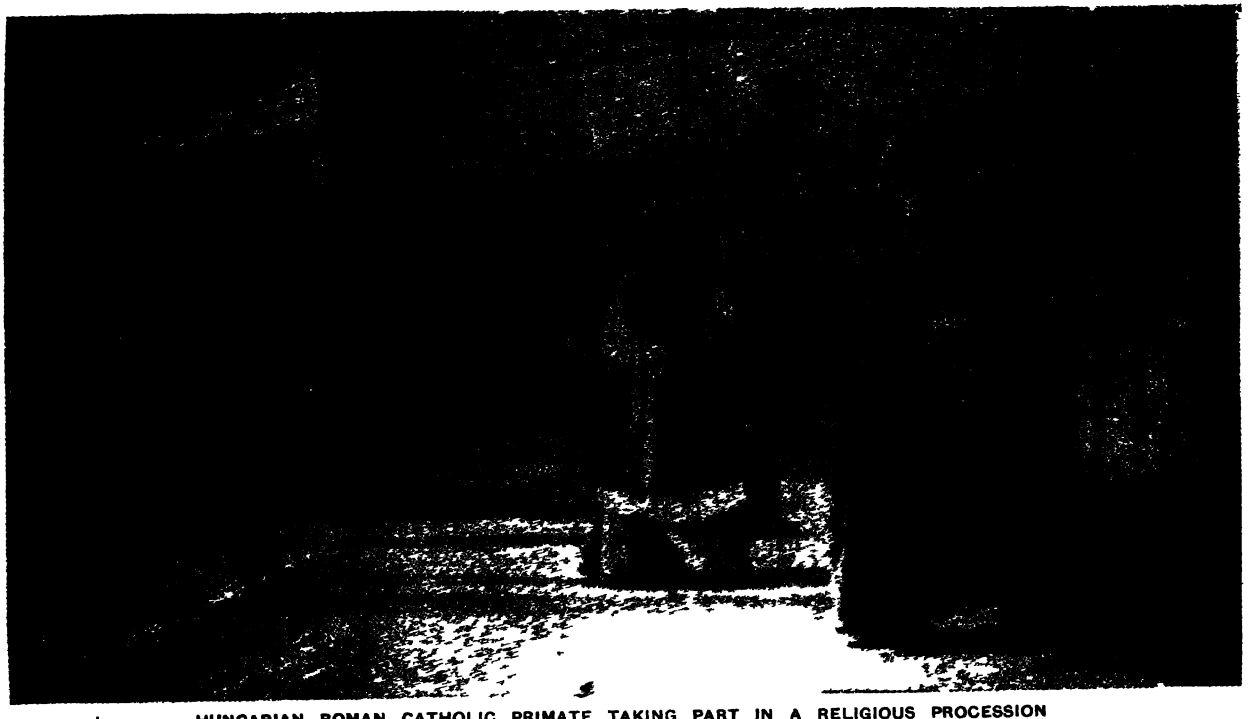
Photo, A W Cutler



KALOCSA WOMAN OF MANY ARTS AND CRAFTS

A pleasant-mannered people, the peasants of Kalocsa have many admirable attributes, and their hospitality is specially noteworthy. During the summer months some of the women find employment in the surrounding country places, where they undertake manual labour in the fields; in winter, however, home industry occupies their days, and much of their beautiful handiwork is produced

Photo, Kophotosky, Budapest



HUNGARIAN ROMAN CATHOLIC PRIMATE TAKING PART IN A RELIGIOUS PROCESSION

There are many legally recognized religions in Hungary, including the Roman and the Greek Catholic, the Evangelical, the Unitarian, the Greek Oriental, the Gregorian Armenian, the Baptist, the Jewish and the Mahomedan religions Among these there is perfect equality, each being independent in the administration of its own affairs, for the Hungarian State prides itself on the fact that religious toleration is one of its fundamental principles

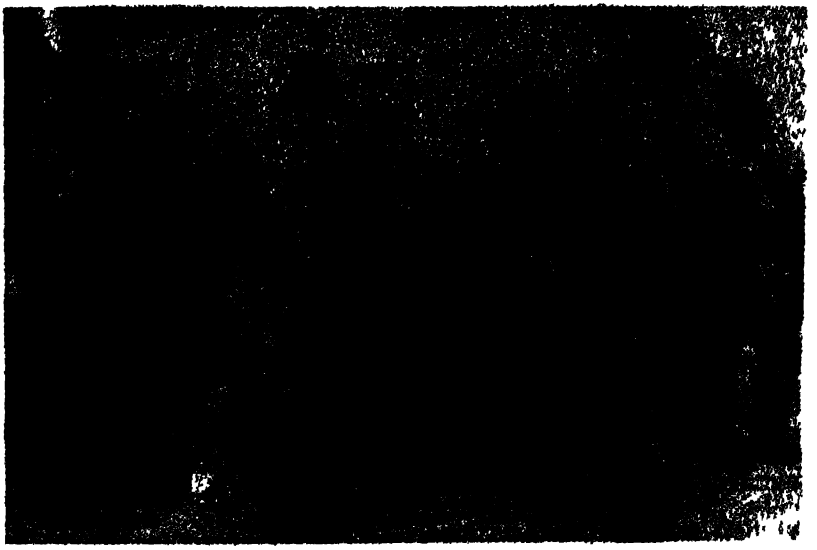
wage; the stratum of the population from which the intellectual workers have to be drawn suffers severely, and finds it exceedingly difficult to educate the younger generation to take up and carry on the torch of enlightenment.

This is really a much more serious matter than the transfer of certain territories which were under Hungarian rule to Czechoslovakia, Yugo-Slavia, and Rumania. The Magyars deeply resent what they call the "loss" of most of their mountainous regions. This is, however, scarcely more than a sentimental grievance, whereas the weakening of the intellectual life of their country would be a catastrophe very hard to repair.

While they were united with the Austrians under the Hapsburg Crown, a great deal was done in Hungary by Austrian initiative for the benefit of the people, especially in education There was an excellent chain of schools for teaching trades, which included all kinds of carpentering and heavy metal work, with lighter occupations such as basket-making, toy-making, clock-making, woodcarving, and, for girls, needlework and lace. Already in this and in other educational directions a lowering of standard is noticeable.

In general the Magyars have not the same sense of order and skill in management that the Austrians possess. This is forcibly impressed on those who take the steamers which make the delightful voyage down the Danube from Passau, in Bavaria, through Linz and Vienna to Budapest. Those which are in the hands of Austrian managers are admirably clean, and all things are well arranged for the comfort of passengers

In the boats under Hungarian control there is an Oriental disregard of punctuality, convenience, tidiness, regularity. The saloon is filled all day long; those passengers who have had their meal must be forcibly ejected to make room for others still unfed; there is a close, smoky atmosphere; the stewards rush about, getting more and more damp and dishevelled, and, instead of arriving at the advertised



RESPLENDENT REPRESENTATIVES OF THE HUNGARIAN ARMY

On the occasion of an important State or Church holiday, Hungary musters all her bravest and best to assist in the wide-spread celebrations, and the brilliancy of the cortège may be judged from this photograph. So picturesque is the national dress, that the Hungarian nobleman never fails to [illegible] attention at ceremonial functions in foreign Courts



SUNDAY MORNING SCENE AT THE VILLAGE CHURCH

A colourful day is the Sabbath day in Mezökövesd, when the femmine population arrays itself in its best and brightest garments In their wide skirts which swing from side to side in graceful folds as they walk, in the tight bodices and with their neatly-coiffured heads, the girls resemble gaudy humming-birds as they flit about in the open, preparatory to attending divine service in the church

Photo, A. W. Cutler

hour, the steamers reach Budapest late at night, when there is a fierce rush for the few cabs on the quay, and a stream of disappointed and wearied people seeking their hotels in the darkness on foot.

Yet it is worth arriving by night to enjoy the beauty of Budapest after the lights have come out on the hillside of Buda, and all that is commonplace by day has been transformed into a fairy dream. Pest is the new city on the flat right bank; it has grown very quickly, has over a million inhabitants, and covers a very large area, for the reason that the building of houses, offices, or shops with more than two storeys has been begun only within quite recent years. It is not a city that leaves on the visitor's mind memories of any vivid sort. It has none of the mingled beauty and impressiveness of Vienna. Some of its public buildings are large and ambitious in design, but none of them has any outstanding architectural merit. The streets are agreeably wide, and there are many good shops; but they are scattered amid others which are poor in appearance, so the general effect is not striking.

The best streets in this respect are down towards the Promenade, or Corso, along the river bank, where the most

fashionable cafés and restaurants are grouped, and where chairs are set out row behind row in warm weather, to be filled by those who do not care to stroll up and down the roadway along which no traffic is allowed at any time of day or night. When a military band is playing in the afternoon, or when the Tzigane orchestras are performing in the cafés at night, this is a very pleasant place in which to walk and to meet acquaintances. The Park of Budapest is at the extreme end of the city, so it is little used for social purposes. The Corso is convenient and admirably adapted for the sitting and strolling of those who wish to see and be seen.

In the capital the women are mostly of a rather opulent, Oriental type—those, at any rate, who are most in evidence. You have to go into the country to see the pure Magyar charm of feature and complexion. On the Corso there is more to admire in the way of dress than of beauty, so far as the women are concerned. There is as much smartness here as in Vienna, though not quite the same impeccable taste. The men are well-set-up and mostly good-looking; they like to fancy they look like Englishmen, but their quick, excitable way of talking prevents the illusion from lasting long. They even call their cafés "kavehaz" in Budapest, under the impression that this is how coffee-house should be pronounced. Very fine rooms these places have, with innumerable newspapers and magazines, and seats outside on terraces, and all kinds of refreshing temptations as well as delicious Hungarian coffee.

At a certain time in autumn almost everyone has before him a huge slice of red pumpkin, iced and running with juice, as welcome an aid to getting through a hot day as could be imagined. And the days in autumn are hot, lovely, mellow days, that prolong the summer till October. Then there is a pause



TWO GAILY DECORATED STRINGS TO HIS BOW

The Hungarian Slovak has a natural inclination to agriculture and the breeding of cattle. He is by choice a herdsman or tiller of the ground, and by dint of hard work seldom fails to reap a plenteous harvest from the soil. These peasants of Csömör, near Budapest, although Magyarised, are of Slovak descent, and their distinctive raiment is not the least apparent of their racial characteris

Photo, Kosherosky, Budapest

before winter begins in earnest. In Budapest there is not generally a long or severe spell of cold weather, but on the Plain there are snow and ice in plenty, and all over the country people are glad when the spring begins and the sun shines with power again, which it does early in the year.

Summer or winter, spring or autumn, the sight of Buda by night is a perpetual joy. Opposite Pest the older town climbs up a steep hill, with the ruins of



SIX MERRY SCHOOLBOYS SEATED IN A ROW

Hungary ranks high where charitable institutions are concerned, especially those connected with child-welfare. The State is the "over-parent" of every boy and girl born within its borders, and expends much anxious thought in its efforts to maintain health and happiness among the children. The jovial expressions of these small boys, so neatly clad and wearing the characteristic apron of the peasantry, would argue well for the parental care

Photo, A. W. Cutler

a citadel on the top. Here for a century and a half the flag of the Crescent floated, and the Turks were in possession of most of the country until, in 1686, they were for ever driven out. Buda had been a city long before that. The Romans found a Celtic settlement there and turned it into an important place. There are still traces of an arena that held 20,000 spectators, of a theatre for 8,000, of temples and baths.

The rock was famous for its medicinal waters, which are still bottled here to-day. That called after the warrior Janos Hunyadi is known all over the world. There are waters of some value, too, on the Margaret Island, which lies in the Danube a little lower down and provides the people of Budapest with a place of entertainment something like the Wurstel-Prater in Vienna. It is a pretty spot on a summer evening, and those who prefer quiet to the insistent orchestras and the chatter of the crowd can find it easily by strolling a short way under the dusky trees. From here or from any part of the Pest bank the myriad lights of Buda look exquisitely beautiful. The uninteresting royal palace on the hill can only be seen now as a pattern of gold dots on a cloth of black velvet. The modern ugly houses which have been allowed to deface the prospect by day are merely twinkling groups of yellow stars. The bridges which join the two parts of the city, the old and the new, have their chains of light reflected in the stream. The little steamboats which ferry passengers across and up and down move like constellations dropped from the sky. Thus the



GRACEFUL GIRLHOOD IN SUNNY HUNGARY

They are members of the peasant community of Kalocsa, a cathedral city and seat of a Roman Catholic archbishop, situated in the vicinity of the Danube, nearly seventy miles to the south of Budapest. Although not great churchgoers, the utterance of religious sayings comes very naturally to them, and in passing the time of day they often adopt some pious phrase as an appropriate salutation



"RING A RING O' ROSES" IN WIDE SWAYING SKIRTS

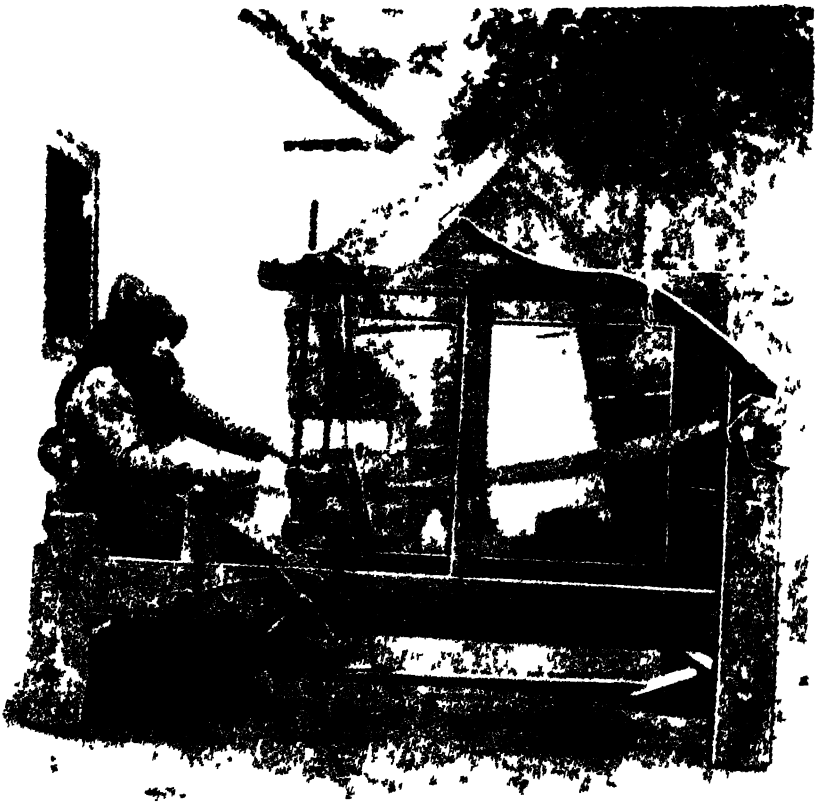
A peculiarly proud carriage and a graceful swinging gait are characteristics of these Hungarian women, who are descendants of a semi-Oriental stock. Often very beautiful in face and figure, the attractiveness of their appearance is enhanced by their traditional attire, which, seen in the full glory of its harmonious colouring, imparts an impression not lightly obliterated from the memory

Photos, Kambossky, Budapest



HUNGARIAN GOOSEGIRL DRIVING HER FLOCK TO THEIR LAST DESTINATION THE MARKET PLACE OF DEBRECZEN

Situated on a slight elevation above the sandy plain of the north Alfold is Debreczen one of the most truly Hungarian towns in the country Possessed of a famous historical past the town sometimes called the Protestant " Rome,' played an important part on the side of the Reformation and was the Hungarian headquarters of Calvinism It is now one of the largest provincial towns in Hungary with a very high level of intellectual life and important industrial concerns



PONDEROUS WOODEN LOOM OF HUNGARY

Even in olden times the industries of the Magyars embellished many a palace and castle, and their pottery, embroidery, carpets, and ornamental leather work were renowned in many large European towns Constant struggles with overwhelming enemy forces greatly impeded industrial progress, but several of the artistic industries were preserved and developed in the homes of the peasantr

Photo, A W Cutler

situation of Budapest lends it a charm which never stales

For some the city has attractions of a different order It has the reputation of being the gayest capital in Europe, the term "gay" being used in a technical sense and implying vicious That is probably quite an undeserved epithet There is, however, one line of "gaiety" in which the Hungarian city is perhaps pre-eminent If you want to lose money by gambling, you can do it here with the utmost ease Every kind of facility is offered. There are magnificent card-playing establishments in which the company is aristocratic and the play high Among the magnates this passion is very common, and stories are told of fortunes being wrecked over the green tables, and men leaving the rooms in the morning light beggars who the night before were rich

If you feel that you would soon be out of your financial depth in such society, there is a wide choice of less distinguished gambling saloons Or, supposing cards do not tempt you, you can get all the excitement you want by taking lottery tickets Not only is there a State lottery for big prizes, but all sorts of private enterprises solicit your attention, most of them connected with charity, some even with religion Churches have been built out of the



CONSERVATIVE PEASANTS WHO CLING TO ANCESTRAL CUSTOMS

Mezökövesd, a market town of considerable importance, is inhabited by a people called "Matyók," a branch of the Palocz race. The peculiar tucks seen at the dress-waist of the woman on the right are stiffened with cardboard and covered with black velvet. As a small child she dressed in similar fashion, and if she lives to be a centenarian this queer style may still be seen on her

Photo, A. W. Cutler

proceeds of this form of gambling. Hospitals, schools, institutions for the relief of poverty and misfortune see nothing incongruous in raising funds by such means. Nor does there seem to be any reason why, if people will "have a flutter," they should not benefit some useful object instead of enriching private individuals. It will be long before the Magyars are cured of the idea that they are more likely to make a good living by the purchase of lottery tickets than by steady work. It will be long before the gambling mania can be shaken off. It goes with their careless optimism, their apologists say; with their love of taking chances; with their simplicity of character. Traces of the same simplicity may be seen in the obligation upon all Hungarian subjects to belong, or to say that they belong, to some religious body The State has long been the paymaster of all ministers of religion, Roman Catholic, Protestant, and Jewish alike The funds for this purpose are provided by a personal tax which no one is allowed to evade. Everyone must call himself something and pay his tax to whichever body he has chosen, even though he never attends a place of worship at all The system seems to work well enough, it ensures, at any rate, religious equality.

There is less need in Hungary than in Britain for the upkeep of philanthropic



HANDSOME HANDIWORK OF THE HUNGARIAN PEASANTRY

Hungary abounds in natural beauties, and her rivers and lakes, her highlands and lowlands contribute their full share to the fascinating scenery In her people, too, a great love of beauty prevails, and in the lowliest peasant home artistic skill is displayed In the fine embroideries on handspun garments and sheepskins and the decorative designs on the earthenware household utensils

Photo, A W Cutler

institutions by voluntary effort The State does a great deal in this direction, and does it handsomely Children are looked after with especial good sense and care Machinery exists which is a long way ahead of that in England for protecting them from cruel or even harmfully thoughtless treatment on their parents' part There are kindly homes for those who have lost their parents or have had to be taken from them; all who are in any way handicapped for the race of life are helped In the wise handling of young people who have drifted into crime Hungary's plan could hardly be bettered. Thus you find a mixture, sometimes puzzling, sometimes irritating, always interesting, of old-fashioned prejudices and customs with ideas of advanced progress Many of these ideas they owe, it must be remembered, to the Austrians, but they are hardly likely now to let them go, for the Magyar is anxious to stand well with the rest of the world

Hungarian patriotism finds expression in the literature of the country, notably in the works of Nicholas Zrinyi (1618-64), who wrote the national epic, and George Bessenyei (1747-1811), the herald of a literary awakening, while among Hungarian writers of fiction Sigismund Kemény (1814-77) and Maurus Jokai (1825-1904) won wide fame.

Hungary

II. A Thousand Years of Magyar History

By A. D. Innes, M.A.

Lecturer and Examiner in History and Literature

HUNGARY, formerly a portion of the Dual Monarchy or "ramshackle empire" familiarly known as Austria, is to-day an independent State, whose boundaries, as a consequence of the Great War, have been defined upon a nationalist basis, and encircle it between Yugo-Slavia on the south, Teutonic Austria on the west, Czechoslovakia on the north, and an expanded Rumania on the east. The dominant race in Hungary, the Magyars, are of a stock entirely different from that of any of the encircling States. Its area corresponds but roughly to that of the historical Hungarian kingdom which generally extended over territories now assigned to other nationalities.

The area itself has been occupied by the Magyar people for something over 1,000 years. The popular inclination to connect the name of Hungary with the Huns is entirely erroneous. It is a corruption of "Ugrian," the title by which the Magyar invaders were originally known.

Turbulent Waves of Invasion

Apart from Trajan's military colony in Dacia, which was the beginning of Rumania, the Roman power never effectively penetrated beyond the Danube; nor did the barbarian tribes—presumably Slavonic—who were in normal occupation develop any organized attack on the Roman marches. In the third and fourth centuries, however, Goths from the north were making Hungary their base for threatening the Danube line, ejecting or dominating the Slavs. The fifth century saw the terrific incursion of the migrating Mongolian hosts of Attila and his Huns, who, however, vanished into space after Attila's death, and were heard of no more.

Slavs surged in again, only to be again subjugated in the seventh and eighth centuries by the Avars, of the miscellaneous central-Asiatic stock. The power of the Avars was broken by Charlemagne. Like the Huns, they disappeared, and once more a Slavonic power was being organized when, at the end of the ninth century, it was shattered by the Tartar Magyars, the Ugrians or Hungarians who, led by their mighty if somewhat mythical Khan Arpad, took permanent possession of the country and gave it their name.

The terms Mongolian, Tartar, and Turk are used, it may be remarked, for lack of any adequately distinctive titles of the far from homogeneous stocks from Central Asia which successively flooded into Europe by way of south Russia; stocks concerning which the only definite statement that can be made is that while they differed from each other materially, all were primarily nomadic hordes and none were Aryan.

Magyars Masters of the Land

From the days of Arpad the Magyars were the masters of Hungary. For a time they threatened the Western Empire, but in the middle of the tenth century met their decisive overthrow at the hands of Otto the Great. From that time they ceased to be a menace to the West, accepted Christianity, and at a later stage became a bulwark of Christendom against Mongol and Turk, both before and after the final downfall of the Byzantine Empire. In fact, with their Christianising under their Khan or King Geza, they began, so to speak, to become good Europeans. Geza's son, S. Stephen, or Stephen the Great, was the very remarkable ruler (997-1038) who raised the Hungarian kingdom from barbarism to civilization He was not only zealous in the spreading of Christianity and of Western ideas by the foreigners whose presence he encouraged; he imitated the system which Charlemagne had initiated in his empire of dividing his own kingdom under "counts," who were not hereditary rulers but royal officials. He could not, however, overcome the established conditions which made the Magyars proper a ruling caste, and kept the rest of the population in a subject position.

Decay of the Arpad Dynasty

Under Stephen's successors (after an interval), Ladislas and Coloman (1077-1116), the borders of the Magyar kingdom were considerably extended, and its government was admirably conducted. But the later kings of the Arpad line degenerated; the effective power passed into the hands of the greater Magyar nobles, whose position had become hereditary. The disintegration was checked by King Bela IV. (thirteenth century) after Hungary had been devastated

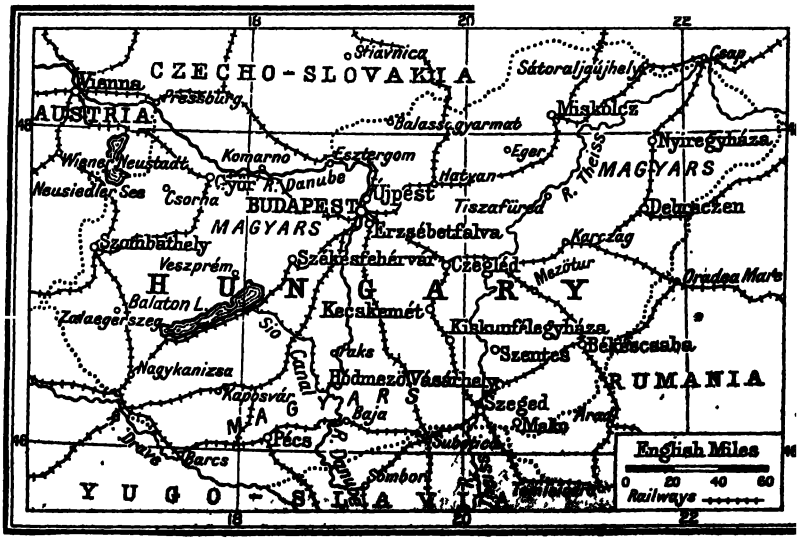
by the last great Mongol or Tartar deluge; but the ruin wrought thereby had been too destructive. The last of the Arpads could not maintain their authority, and at the beginning of the fourteenth century the crown of Hungary was bestowed on a foreign dynasty—a branch of the Angevin house which had recently been established in the kingdom of Naples.

Charles Robert and his son Louis (1303-82), rulers of great ability, restored a strong and stable government on Western lines, the lines of French feudalism, developing the control of the crown over the great nobles, and the growth of the towns and of commerce, while they relied largely upon the aid of Italian and other foreign ministers. The royal family became closely associated with that of Poland, and from 1370 the two crowns were actually for a time united. During this period, however, the Ottoman Turks were beginning to establish themselves in the Balkan peninsula, and on the other hand the Angevin dynasty was weakened by the succession (1382) of Louis' two daughters to the crowns of Poland and Hungary respectively

The marriage of one established the Jagellon dynasty in Poland; that of the other made Sigismund, best known in the West as a very unsatisfactory emperor, a very efficient King of Hungary. Single handed, and with no support from the West, he held up the advance of the Turks under Amurath, or Murad II., and established the great fortress of Belgrade, which, as long as it remained in Christian possession, was more than a thorn in the side of the Ottoman. But Sigismund dying in 1437, was succeeded by his daughter's husband, Albert of Austria, who died two years later, to leave a disputed succession between his posthumous son Ladislas and Ladislas King of Poland, to whom the Hungarian nobles offered the crown.

During the troubled years which followed, the defence of Hungary against the Turk devolved upon the hero Janos Hunyadi, a gentleman of the southern marches who had risen to authority by sheer force of character and ability. His military achievements wrung from the Ottoman the peace of Szeged (1444), to which the de facto king Ladislas having assented, immediately broke. Ladislas was then killed in an overwhelming defeat at Varna, and Hunyadi, obviously the necessary man, was elected "governor" of Hungary. Before he died, in 1456, the Moslem tide was stemmed, though it had submerged Constantinople, and two years later Hunyadi's son Matthias "Corvinus" was unanimously elected king of Hungary on the death of the still youthful Ladislas "Posthumus."

The reign of Matthias was the most brilliant period of Hungarian history. On every side the young king's arms triumphed. In his father's day the Hapsburgs, as the guardians of young Ladislas, and the Bohemians, whose crown he also inherited from his father, had occupied the western and northern



THE MAGYAR STATE OF HUNGARY

provinces of the Hungarian kingdom. Matthias drove both of them out, beat off the Turks, and organized not only a regular army under his own control, but also a great Danube flotilla. His troops and his very able finance ministers enabled him at once to present an invincible front to enemies on all sides, to restore an irresistible royal authority, to re-establish order and law, to rule with stern but unerring justice, and to revive the material prosperity of his kingdom; though, despite his own vigorous efforts for the development of intellectual culture, it barely touched the nobles, and was practically restricted to the greater clerics and a few of the minor gentry.

Days of Glory under Matthias

He was working for great ends under difficulties which would have overwhelmed any less masterful personality, and though in his later years he was probably the most powerful potentate in Europe, the brief glory of Hungary was destined to prompt decay when his strong hand was withdrawn. His young heir was unable to retain his grip on the reins. The Magyar nobles wanted a king who would be their puppet, not their master, and in 1490 they elected the weak Ladislas of Bohemia, who promptly confirmed all their privileges and cancelled most of the salutary legislation of the great Matthias.

Chaos followed. The nobles acted after the fashion of the baronage of England in the nightmare reign of King Stephen. Each did what was right in his own eyes; together they made laws for the oppression of the peasantry. A fierce peasant rising in 1514 was brutally stamped out, like that in Germany a decade later, and the peasants were reduced to a condition of abject serfdom from which they never recovered. Ladislas died in 1516, and was succeeded by a child. The chaos grew worse. In 1521 the Turks captured Belgrade. Five years later they annihilated at Mohacs the hastily-summoned Hungarian levies.

Defeat and Partition of Hungary

The young king was killed. The Turks retired after devastating a quarter of Hungary. John Zapolya, governor of Transylvania, was elected king, while the crown was claimed by Ferdinand of Austria (later emperor) in right of his wife, the dead king's sister. In effect Zapolya retained the crown by ceding ⅓ third of the kingdom to Ferdinand. There was some recovery, but Zapolya died, Ferdinand challenged the election of his infant son, the sultan intervened, and in 1547 Hungary was divided in three, the Turk annexing the biggest share wedged in between the Hapsburg and Transylvanian dominions on the west and east respectively, Ferdinand being nominal suzerain of the "Prince" of Transylvania.

In the eyes of successive Hapsburgs, who became, in fact though not in form, hereditary emperors, their Hungarian kingdom was merely an unremunerative but inconveniently necessary buffer between Vienna and the Turk. They ruled from Vienna, and the Magyars were held in a wretched depression. Both here and in Transylvania Protestantism was prevalent; the Turks disregarded it, and the first Hapsburgs were tolerant. But the day of toleration passed. In the years immediately preceding and following the close of the century there were fierce persecutions and wars in which Magyar patriotism and Protestantism were in some degree identified. The temporary triumph of the imperialists, ruthlessly used and grossly abused, was reversed, and by the peace of Vienna (1606) Transylvania became in effect an independent Magyar State, the nominally elective "kingdom of Hungary" remaining practically an appanage of the Hapsburgs. Throughout the Thirty Years War (1618-48), Transylvania, under its vigorous princes Gabriel Bethlen and George Rakoczy, was a thorn in the side of the imperialists. In the kingdom of Hungary, on the other hand, the Magyars were held in a state of repression as, at best, potential rebels throughout the seventeenth century by their German rulers, who practically crushed out Protestantism.

Hapsburgs Succeed to the Turks

In the third quarter of the century Magyar rebellion was headed by Tökölyi and stimulated the Turkish attack on Austria developed by the Kuprili Wazirs. Vienna was saved by the intervention of the great Pole, John Sobieski (1683). Prince Eugene's victory at Zenta (1697) and the resultant peace of Karlowitz (1699) expelled the Turks from all but a fraction of their possessions in Hungary; but though the Turks were expelled, the Magyars were more completely than ever reduced to subjection and repression by the Vienna government, and the struggle had again incorporated Transylvania with the rest of Hungary. Nevertheless, Magyarism was in continuous revolt during the first decade of the eighteenth century, and actually extorted from the Hapsburgs, embarrassed by the war of the Spanish succession, a formal recognition of the "ancient rights and liberties" of the Magyars. Another Turkish war finally cleared the Turks out of the Hungarian territories still held by them (Peace of Passarowitz, 1718).

The concession of the ancient rights and liberties did not mean constitutional

independence, but it introduced a new atmosphere of comparative liberality on the part of the Hapsburgs and acquiescence on the part of the Magyars, which was accentuated by Hungarian loyalty to Maria Theresa in the war of the Austrian succession (1740-48). The queen and her sons, Joseph II. and Leopold II., were typical enlightened despots, who ruled with paternal benevolence but without allowing their subjects more than a consultative voice in the government. Hungary enjoyed a long reign of law, order, justice, and administrative reform, under which her prosperity recovered.

The Magyar nobility and gentry were treated with favour, and were not excluded from official positions. As a consequence, Hungary remained loyal through the great French wars (1792-1815). There, as elsewhere, however, the wars were accompanied by the infiltration of Liberal ideas and a renascence of Nationalist sentiment, not only among Magyars, but also among the subordinate Slav populations of the south. Such doctrines, however, had little chance of active expression under the rule of Metternich, who directed the Austrian government under Francis II. and his successor, Ferdinand. Nevertheless, both Liberalism and Nationalism, inspired by Széchenyi, Deák, and the perfervid Louis Kossuth, were already assuming a prominence in the diets alarming to the Vienna authorities, when, in 1848, all Europe was flung into violent perturbations by a common revolutionary eruption.

Metternich fled. The imperial government, menaced everywhere with revolt—in Italy, in Bohemia, in Hungary, by Liberalism in Vienna itself—made immense concessions. But the Hungarian extremists, headed by Kossuth, went too far even for the moderate liberals, demanding complete independence. The government took heart; the rebels, successful at first, were crushed by the aid of the Russian Tsar. In the Austrian empire, as elsewhere, the reaction triumphed over the revolution, and exacted the penalty from Hungary with vindictive brutality.

Even then the results might have been very different but for the innate age-long hostility between Austria's Slav and Magyar subjects. The structure of the Austrian empire was desperately unstable; it was becoming obvious that concessions must be made to the diverse nationalities of which it was composed. The Italian and Prussian wars of 1859 and 1866 gave the finishing touches, and in 1867 the system known as the Dual Monarchy was established.

That system practically made the Austrian emperor also the constitutional king of Hungary, while it gave to the Magyars a position on an equal footing with the Germans in the councils of the united empire. It lasted till the final catastrophe of 1918, when that empire was disintegrated into its component parts, and Hungary became a separate Magyar state, shorn of its Slavonic provinces.

HUNGARY: FACTS AND FIGURES

The Country

New European State, bounded by Austria, Czechoslovakia, Yugo-Slavia, and Rumania. Area, 35,654 square miles; population, 1921, 7,840,830, of which 83 per cent. are Magyars.

Government

Monarchy, under a regent, elected by National Assembly on March 23, 1920, when a government order was issued that the official title of the ministry was "Royal Hungarian Ministry." Representative bodies for communes, those for towns elected for six years with life officials. The counties and cities with communal rights are independent municipalities, with councils modelled on the representative bodies of the communes.

Defence

Armed forces include National Army of 35,000, with voluntary enlistment for twelve years, six of which have to be with the colours; 12,000 police, 12,000 gendarmerie, and 4,500 customs guards, each with minimum of six years' service.

Commerce and Industries

Chief industry, agriculture. Soil, fertile. Products: Wheat, rye, barley, oats, maize, tobacco, sugar, grapes, coal, wine, lignite, rock salt, and precious metals. Cattle industry considerable. Milling, distilling, manufacture of sugar, hemp, flax, leather, textiles, iron and steel works carried on. Area under forest, 1,357,438 acres. Total imports in 1916 estimated at about £80,500,000; exports, £66,250,000. Unit of currency the kronen, normally 24.02 to the £, but quoted in December, 1922, at 10,000-11,000 to the £.

Communications

Railways, 4,372 miles, of which 1,858 State-owned; telegraphs, 5,800 miles; navigable rivers, 687 miles.

Religion and Education

All religions tolerated, but greater number of Magyars are Roman Catholics, with, however, large Protestant minority. Elementary education compulsory between ages of six to twelve years. In addition to extended facilities for secondary education, there are four State-maintained Universities.

Chief Towns

Budapest, capital (1,184,600), Szeged (109,800), Debreczen (103,200), Kecskemét (72,760), Hódmezo-Vásárhely (60,850), Miskolcz (57,380), Ujpest (55,800), Kispest (50,200), Györ (50,000).



OPEN-AIR HUNGARIAN MOTHERS' MEETING IN PROGRESS

The Matyó women of Mezökövesd have a strange custom of "bolstering" their babies-in-arms. These immense pillows are of the softest down, covered with bright material often gorgeously decorated with fancy patterns in coloured silks and cottons. The young mother on the left seems fully aware that her person and pillow bear eloquent witness to her artistic taste and nimble fingers

Photo, A. W. Cutler



THREE GENERATIONS OF A MAGYAR PEASANT FAMILY

Hungary is one of the healthiest countries in Europe, and the Magyars are accounted as one of the handsomest races. Originally, they came from Central Asia, and, according to many a learned Orientalist, are of Turko-Tartar stock, mixed with the Finn-Ugrian branch of the Ural-Altaic family The Magyars are a proud, high-spirited, brave, and hospitable people, of tall and athletic frame

Iceland

A Cultured People of the Hardy North

By R. Pape Cowl

Writer on Icelandic History and Culture

APART from the important factors of origin and environment, perhaps the most powerful influences that have been at work in moulding a racial type in Iceland have been the spiritual unity and culture in which the generations of the Icelandic people have been linked together from the beginnings of the island's history.

The Icelanders, a thrifty, industrious, and enlightened community, inherited from their Norse ancestry the practical sense which has stood them in good stead in their hard battle for existence with the remorseless powers of nature. Yet, with their stern sense of realities, there is a visionary and romantic strain in the people, partly derived from communion with the solemn grandeurs of nature and partly from the Celtic infusion in their blood.

They have retained a contact with their past, and particularly with the past of their golden age, which is unique in the history of European peoples. They speak the language, in more than the literal sense, of the twelfth century, read the books of that age, and write their poetry in alliterative form. Their speech is the old Norse, the synthetic or inflexional language spoken a thousand years ago by all Scandinavian peoples. Even children can read without difficulty the still popular sagas of the twelfth century.

The composition of the sagas extended probably over one or two centuries, and most of them had been told and re-told for generations before they were first committed to writing. All alike are told with the supreme art of the story-teller who has seen, with the mind's eye, all he describes, and who can make us see with him and share the interest with which he himself follows the doings of his personages.

Iceland's population of 95,000 souls is thinly spread over a country considerably larger than Scotland or Ireland. There are about nine persons to every ten square miles, but as the interior is a high plateau, covered with barren mountains, glaciers, lava-fields, morasses, and desert wastes, the population is largely concentrated in the lowlands near the coasts. Nowhere, however, is the population



STAR OF THE NORTH

Beauty stamped with exceptional dignity is the heritage of this daughter of Iceland, whose fine bearing suggests that in her veins runs the blood of heroes sung in saga



GLORIOUS HAIR TO ADVANTAGE DRESSED
Very long, fair hair is a chief beauty of the women of Iceland They wear it hanging in thick plaits, surmounted by a cap of dark cloth with a long tail twisted into semblance of another plait

dense, except in the town of Reykjavik, the capital, which has 18,000 inhabitants —about one-fifth of the whole population

The Icelander is generally of good stature, and of a strong rather than of a powerful frame It is rarely that he runs to flesh; on the contrary, he is often lean, wiry, and weathered in his looks Usually he is light-complexioned and fair-haired, but a combination of dark hair and blue or grey eyes is not uncommon. The men have strong or rugged features; the women are frequently gifted with physical beauty and refinement, but their greatest charm is perhaps a complexion of delectable freshness and delicacy

Apart from the general use in the country districts of vadmál, a kind of frieze, which is woven on the farms, the dress of the men is that ordinarily worn in Western Europe The women, however, with few exceptions, are faithful to their national costume Their ordinary dress (peysuföt) consists of a jacket and skirt of dark material, a silver belt, a tasselled cap (hufa) and, out of doors, a shawl The hair often beautiful in colour and texture and of great profusion and length is worn in plaits The festival dress (upphlutur or skautbuning r) is of great antiquity The skaut is a headdress of lawn, bound over the forehead with a band of gold The bodice and skirt are most richly embroidered

A few women have adopted "European' costume, which is said to be more comfortable, if less picturesque, than the national dress The ordinary peysuföt is especially becoming when worn as a riding-habit, and to see, as one sometimes does, a company of ladies on ambling ponies is a vision that is strangely reminiscent of the Middle Ages. The trains of packhorses one meets occasionally on road or bridle-path strike, too, the medieval note that is so insistent. There are, by the way, no railways in Iceland, and roads are few and hard to travel over in carriage or motor. The ordinary means of transit is on the backs of the sure-footed and friendly native ponies along bridle-tracks, where cairns point the way in winter, and where, here and there, is a Saeluhús to offer a welcome shelter to the traveller overtaken by storms

The principal industries are sheep-farming and fishing, and in these more than sixty-five per cent. of the population

are directly engaged. The coasts are everywhere rich in bird life, and the waters teem with fish of great economic value. Iceland's mighty falls of water and hot springs are great potential sources of wealth as yet undeveloped, though a woollen mill, near Reykjavik, is operated by water-power, and has limitless supplies of hot water for the processes of manufacture and heating from a neighbouring hot spring

With so small a population to so large a territory it may be surmised that there is more than enough work for every available pair of hands. The country priest is invariably a farmer also, and, may be, a postmaster. The schoolmaster in vacation lends a hand in harvesting the hay—Iceland's only crop—or pulls at an oar in a fishing-boat. The leading tragedian in the Repertoire Theatre is probably a bank manager when he is off the boards

Yet Iceland finds a way to enable her most gifted sons to specialise in science, in literature, and in the arts. She has produced, even in periods of national depression, poets—some really great lyric poets—statesmen, and scholars. To-day drama, music, and landscape painting flourish; and Einar Jónsson, of Reykjavik, is one of the greatest living masters in the art of sculpture.

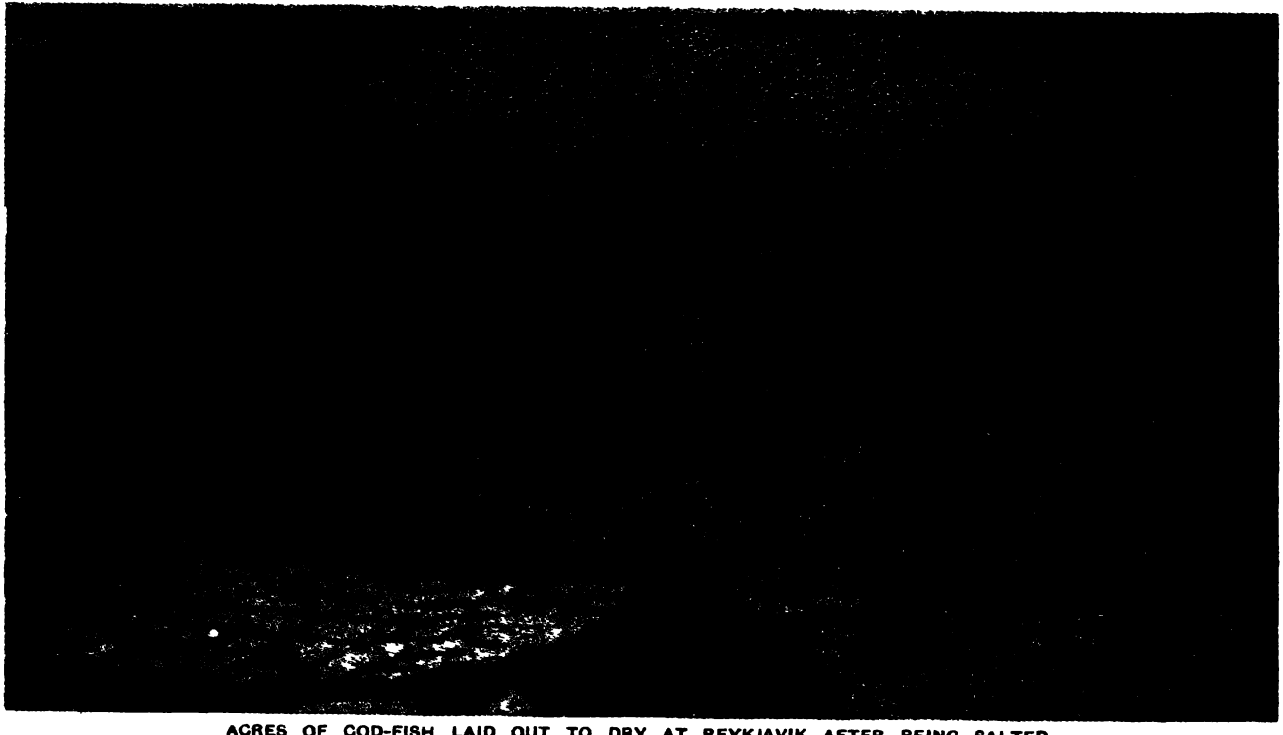
Reykjavik—an unpretentious but agreeable little capital—is picturesquely situated on Faxa Fiord, with green hills about it and a background of mountains and glaciers. The dwelling-houses are generally small and are built of wood with roofs of corrugated iron; the public buildings are of stone or concrete. The social life of the capital, with its Parliament, university, cathedral, and artistic circles, is charming in its naturalness and obvious sincerity. Manners are simple, and the people most kind and hospitable. Excellent coffee and pastries are offered at all times, and sometimes the national dish, skyr, or curds. In the winter dancing is fashionable, and the young people ever take delight in singing. Many can converse freely in Danish or English, and the general standard of education is high. Iceland is "dry," though it has been found necessary to re-admit Spanish wines

The first authentic mention of the island is found in a work, "De Mensura Orbis Terrae," by an Irish monk, Dicuil, who relates (in 825) that he had conversed with monks who had visited the island of Thile, or Thule, which may almost certainly be identified with



FAIR MOTHER AND HER FAIRER DAUGHTERS

Warm and close family affection is a trait of all Scandinavian peoples. It is charmingly in evidence in this group of a sweet-faced Icelandic mother with her daughters, on whose countenances candour and confidence are written



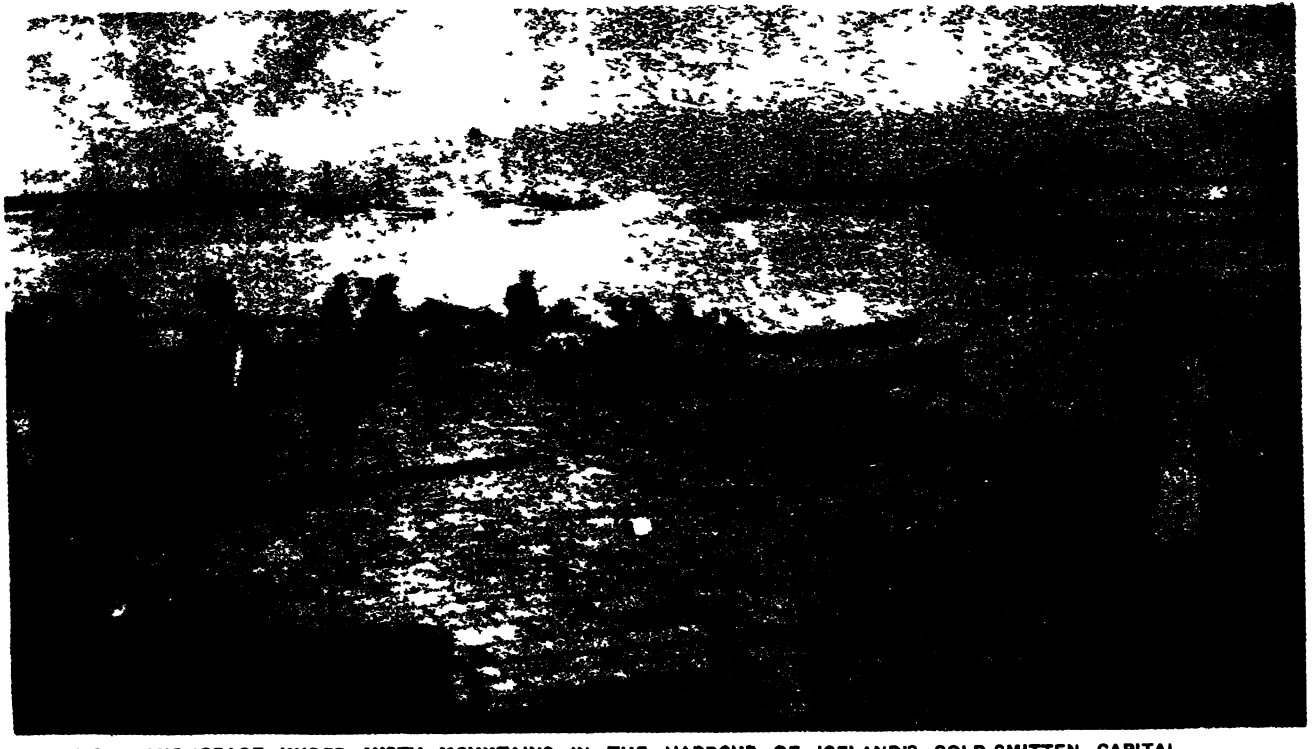
ACRES OF COD-FISH LAID OUT TO DRY AT REYKJAVIK AFTER BEING SALTED

At first sight this might be mistaken for a snow covered landscape, especially in view of the white sprinkled mountains seen on the left There is a keen wind blowing, fluttering the workers' skirts and stiffening the flag over the sheds In reality it is a drying ground, complete with light railway, for the prolific harvest of the Icelandic seas The cod fisheries of these latitudes are among the most important in European waters Of the whole population of the island, about 95,000, of whom nearly 18,000 live in Reykjavik, it is estimated that some 16,000 are engaged in the fisheries



WHERE NATURE GENEROUSLY SUPPLIES HOT WATER TO THE WASHERWOMEN

In many parts of the world as already shown by photographs in these pages, the women wash their linen in running streams and mountain torrents, finding laundries ready made for them by nature It is not a little surprising that so cold a land as Iceland should be one in which nature provides hot water for this domestic purpose Here at Reykjavik the housewives do their washing at the boiling springs which have been protected by iron gratings to prevent the women so engaged from falling into the abysmal boiler



ANCHORAGE UNDER MISTY MOUNTAINS IN THE HARBOUR OF ICELAND'S COLD-SMITTEN CAPITAL

Reykjavik port stands upon the Faxa Fiord, a sea-cut opening of the south-west coast Shipping of all sorts can be seen from the jetty where this photograph was taken : the local sea going row boats with, as it were, a bow at each end , the English smack, her masts raked forward in a graceful slant . and the steamers with their ringed funnels and long derricks a swing from the masts like greedy arms, ready to hoist the cargo



SHOREBOATS IN THE WELCOME CALM OF REYKJAVIK'S FINE HARBOUR

Icelandic fishermen must be ranked among the boldest and most daring of all toilers of the sea Their fishing grounds are very stormy, and whereas the British and French fishermen who frequent them have large and stout vessels, the Icelanders, mainly from want of capital, use comparatively small open boats, though their fleet of fishing smacks is gradually being enlarged Their disregard of danger is remarkable, unaffected by the very heavy toll of life exacted by the sea

Iceland. Dicuil's story is confirmed by the earliest Icelandic accounts of the Norse settlement in Iceland.

Naddoddur, sailing from Norway to the Faroe Islands in 870, was driven out of his course by storms and carried to a country unknown. He landed on the east coast, and gave to the country the name of Snaeland, or Snowland. The next visitor, Gardar Svavarsson, called it Gardarshólm, or Gardar's Island. Gardar was followed by Flóki of the Ravens, who, finding drift ice in one of the fiords, gave to the island its present name.

Men and Matters of the Sagas

The pioneers in the colonisation of Iceland were two brothers, Ingólfur Arnarson and Hjörleifur Hródarsson. They were followed from Norway by many Northmen of good family (874-930), and by others. from the Norse Kingdoms in Ireland. Of the 312 names of the first settlers mentioned in the Landnámabók or the Book of Lots —the most detailed account of its origins that any people possesses— more than half are those of men from the British Isles. Many bore Celtic names.

In the saga period (930-1030), in which occurred most of the events that are recorded in the wonderful stories of the people (Íslendingasögur), the Icelanders established a Commonwealth that appears to have had its origin in a spontaneous movement among the leading men to provide a legal sanction for the existing local forms of government and to secure a uniform administration of a common code of laws through the island. The local Things, or parliaments, over which the great chiefs presided, became the model for the Althing, or general Court of Parliament, which was established in 930.

Order, Justice, and Prosperity

In the year 965 the whole island was divided into four Quarters or Provinces, each Quarter to have its own Court of Justice at the Althing. The Quarters were again each sub-divided into three jurisdictions (Thingsóknir). Each of the Quarters had its Quarter Thing, and each of its sub-divisions had its Spring Thing. Suits begun in the Spring Thing might be carried to the Quarter Thing, and thence, if desired, to the Althing.

An important change was made at the same time in the constitution of the Althing. The Lögrjetta, or Court of Law, while retaining its deliberative and executive powers, was shorn of its judicial functions, which were distributed among four Courts representing the four Quarters. A Fifth Court, or Court of Appeal, was established in 1004 by the advice of the great lawyer, Njáll.

From the conclusion of the saga period (1030) down to the beginning of the Sturlunga period (1197), the people enjoyed the blessings of good government and public order. A literary period of extraordinary brilliance opened in 1117-1118, when for the first time the laws were written down in good Icelandic Ari Thorgilsson (1067-1148) laid the foundation of Icelandic saga with a sketch of the island's history down to 1120. Ari is also believed to have collaborated with Kolskeggur the Sage in the composition of the original Landnámabók already referred to.

Norway's King and Iceland's Pawns

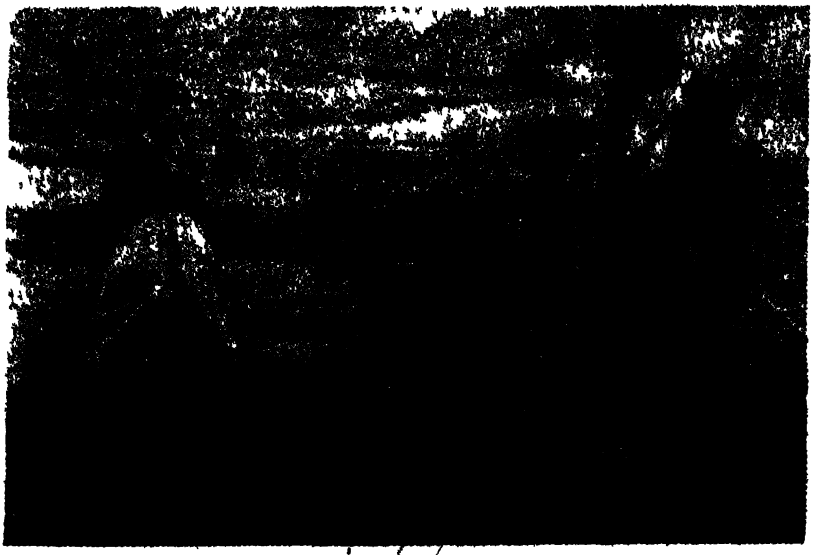
In the Sturlunga period (1197-1262), the Icelandic Commonwealth was rent and torn by the feuds of four great families, including the powerful Sturlungar. The great chiefs were devoid of patriotism, and often conspicuous for their vices. They appealed, when in difficulty, for assistance to King Haakon of Norway, and King Haakon astutely played off one chief against another. From acting as arbitrator in this way Haakon proceeded to appoint this or that chief as Jarl of Iceland, and more than one chief conspired with Haakon to bring Iceland under the rule of the kings of Norway. Ultimately Haakon, growing dissatisfied with the dilatoriness of Jarl Gissur, sent one of his own men to Iceland who compelled Gissur to take action in the interests of his master Haakon.

The Althing that assembled in 1262 agreed to a covenant (Gamli Sáttmáli)



HOARY WINTER SPREADS HIS BLEACHED MANTLE OVER REYKJAVIK

Street sounds, the wheels of heavy carts, plodding hoofs, and strolling footsteps, are all deadened by the muffling of the snow At an upper window of the corner house on the right, by which a solitary lamp-post leans to the road, a girl looks down from behind the part-drawn curtain to watch the passers-by and the ponies at their provender, in Langavegur Street, a thoroughfare of the capital



VULCAN STOKES THE FURNACE FOR THE ICELANDER'S OVEN

Volcanic action in Iceland, destructive and desolating as it is, is not without some compensations. While no cereals can be grown there, and all the flour has to be imported, the surface of the earth is so hot in some places that the people are actually able to bake their bread in pails sunk in shallow holes dug in the ground with a spade



ICELANDIC MILKMAID ON HER MORNING ROUND

This is a fine sturdy pony standing so stockily for his photograph, and he can make light of his burden of buxom beauty with her heavy can of milk. She cares not for saddle or stirrups, for most of these island people are born to horseback, and her everyday costume amply serves the purpose of a riding-habit for this strapping Viking's daughter, with her long tresses shining in the breeze



MAKING HASTE SLOWLY ON THE ROCK-WALLED POST-ROAD

As might be suspected, the best of Iceland's few roads are in the neighbourhood of Reykjavik, the capital. The western post-road runs thence for about sixty-two miles, and along it pony-drawn post chaises of somewhat elementary construction carry passengers and mails. This photograph of a section of the road between Almannagja and Thingvellir well illustrates the volcanic formation of the island



ICELAND PONIES BRINGING BACK THEIR HAY GATHERED BENEATH HEKLA'S FIERY CREST

The frigid climate of this island forbids anything but a scant vegetation The trees, birch, rowan, and willow, are stunted in their growth, heather and grass being the most common products of the earth All inland transport is done on pony back, and the huge loads borne by these sturdy little beasts testify their efficiency. The mass that rears its sombre height above them is Hekla the volcano which from time to time vomits seas of molten lava to desolate the land

under which Iceland entered into a personal union with Norway. The King of Norway was to be represented by a Jarl, though, as a matter of fact, there was never again a Jarl in Iceland after the death of Gissur (1268). The Icelanders were to retain their ancient rights and laws. The Quarter Courts and the Court of Appeal were abolished, the judicial attributes of the Althing being transferred to the Lögrjetta, which now consisted of thirty-six members.

Under the Commonwealth the spirit of the Icelandic people had been remarkable for its sturdy independence and its power of initiative. Under the kings of Norway it drooped, though at times it could offer a stout resistance to the oppression of the foreign tax-gatherers to whom the kings, from 1354, leased out the revenues of the island. In 1388 Iceland passed with Norway under the rule of Denmark.

Danish Scorpions for Norwegian Whips

The yoke of Denmark proved to be heavier than had been that of Norway. The rights and privileges of the nation were filched one by one, till at last, in 1798, the last shred of independence disappeared with the abolition of the Althing. In the sixteenth century Lutheranism was imposed upon the island with the aid of Danish battleships, and the lands of the Church were transferred to the Danish Crown.

In 1662 the Danish Governor, Admiral Henrik Bjelke, coming with a battleship to Iceland, compelled the Icelanders to swear fealty to King Frederick III. and his dynasty. Two years previously the Danes had given absolute powers to their sovereign, but to impose absolutism on the Icelandic people was again a violation of the Covenant, the one constitutional link between Iceland and Denmark. The Icelanders, overawed by Bjelke, agreed to sign the document presented to them, but only after a clause had been introduced which confirmed them in the possession of their ancient rights and privileges.

Twenty years later (1680) the Danes began to enforce more rigorously the trade monopoly they had established in Iceland. In the fifteenth and sixteenth centuries the foreign commerce of the island had been in the hands of English traders, who were first attracted to Iceland by its fisheries. Later the competition of German and English merchants improved matters for the Icelanders, but ultimately the Danish kings stepped in and excluded both English and German merchants from the Icelandic trade. The foreign trade of Iceland was placed in the hands of Danish monopolists.

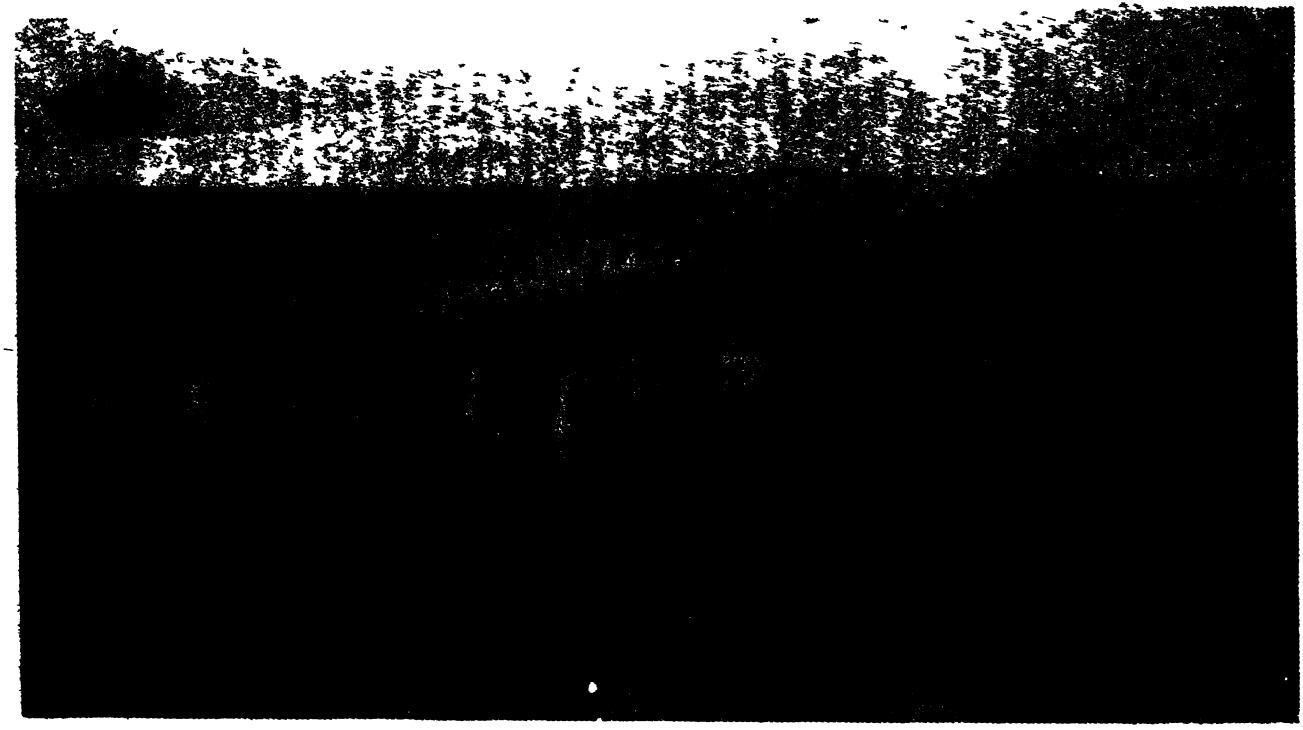
Ruin Wrought by Natural Forces

In 1783 volcanic eruptions were responsible, directly or indirectly, for the loss of 9,000 lives, and for the destruction of 11,000 cows, 27,000 horses, and 186,000 sheep. In the following year further destruction was caused by earthquakes. To such an ebb had the fortunes of the Icelandic people sunk in 1785 that the Danish Government decided to transport the whole surviving population to Denmark, and to resettle it upon the moors of Jutland; but nothing came of this project.

The Icelanders are a tenacious breed, and deeply attached to their homeland. By the thirties of the nineteenth century they had recovered from the effects of the disasters that had befallen their land in the last quarter of the eighteenth century, and had initiated a national movement to recover their lost political and economic liberty. In spite of opposition from the Danish Governor, the Althing was restored in 1843, though it did not actually meet till 1845. A few years later it was strong enough to resist successfully an attempt on the part of Denmark to reduce the status of Iceland to that of a Danish province.

Union of Iceland and Denmark

From 1850 the political movement was guided by Jón Sigurdsson, one of the wisest statesmen that ever directed the destinies of a nation. Sigurdsson possessed all the qualities of a great political leader. He won the respect and trust of his adversaries, while he commanded in unstinted measure the love and devotion of his friends



CLARION NOTES PROCLAIM THE COMING OF THE MAIL CARAVAN OVER ICELAND'S PATHLESS PLAINS

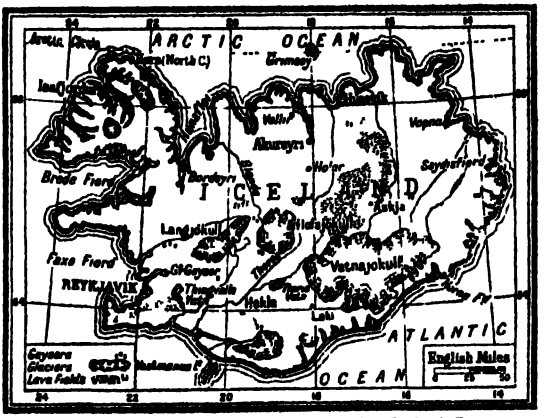
There are no railways and few roads in Iceland, and in the remote parts of the country even bridle paths are virtually non-existent. Thus communications and transport have to be effected on horseback. Iceland ponies are small and very hardy, and besides being thus indispensable to the islanders themselves rank high among the exports. Intelligent and enlightened, great readers of books and newspapers, and avid of news of the outer world, the country people hear with delight the sound of the horn that announces the arrival of the mail caravan

and followers. Sigurdsson's first important success was gained in 1854, when the trade of Iceland was thrown open to the world, and this freedom of trade, won by Sigurdsson, laid the foundation of the great material prosperity that Iceland has since enjoyed.

The second great achievement of the Icelandic statesman was the winning of a Constitution in 1874. This constitution was imperfect from the Icelandic standpoint. An Icelander became Governor of Iceland, but, on the other hand, one of the Danish ministers acted as Minister for Iceland, and advised the King in matters relating to the island. This minister was in practice solely responsible in Icelandic affairs, and many Bills passed by the Althing were vetoed in Copenhagen. By an amendment of the Constitution in 1903 Iceland received a Prime Minister, who was to be an Icelander and to reside in Reykjavik. The Prime Minister was to be responsible to the Althing, and to be assisted by an executive consisting of a Secretary of State and three departmental chiefs. From 1904 the King never exercised his power of veto over Icelandic Bills.

The relations of Iceland and Denmark, notwithstanding, continued to be strained, till at last, in 1918, a Commission, sitting in Reykjavik, agreed upon the terms of a Treaty of Association between the two nations. The Danes, accepting the Icelandic contention that the Gamli Sáttmáli was a covenant between two equal and free peoples, agreed to acknowledge Iceland as a sovereign and independent State, united with Denmark by one King. Under the new Constitution the King of Iceland acts solely on the advice of his Icelandic ministers, who again are solely responsible to the Althing. The two nations cooperate in certain matters of mutual interest, but Iceland has declared her neutrality in all wars in which Denmark may become engaged. The Treaty, if not previously renewed, will lapse in the year 1943.

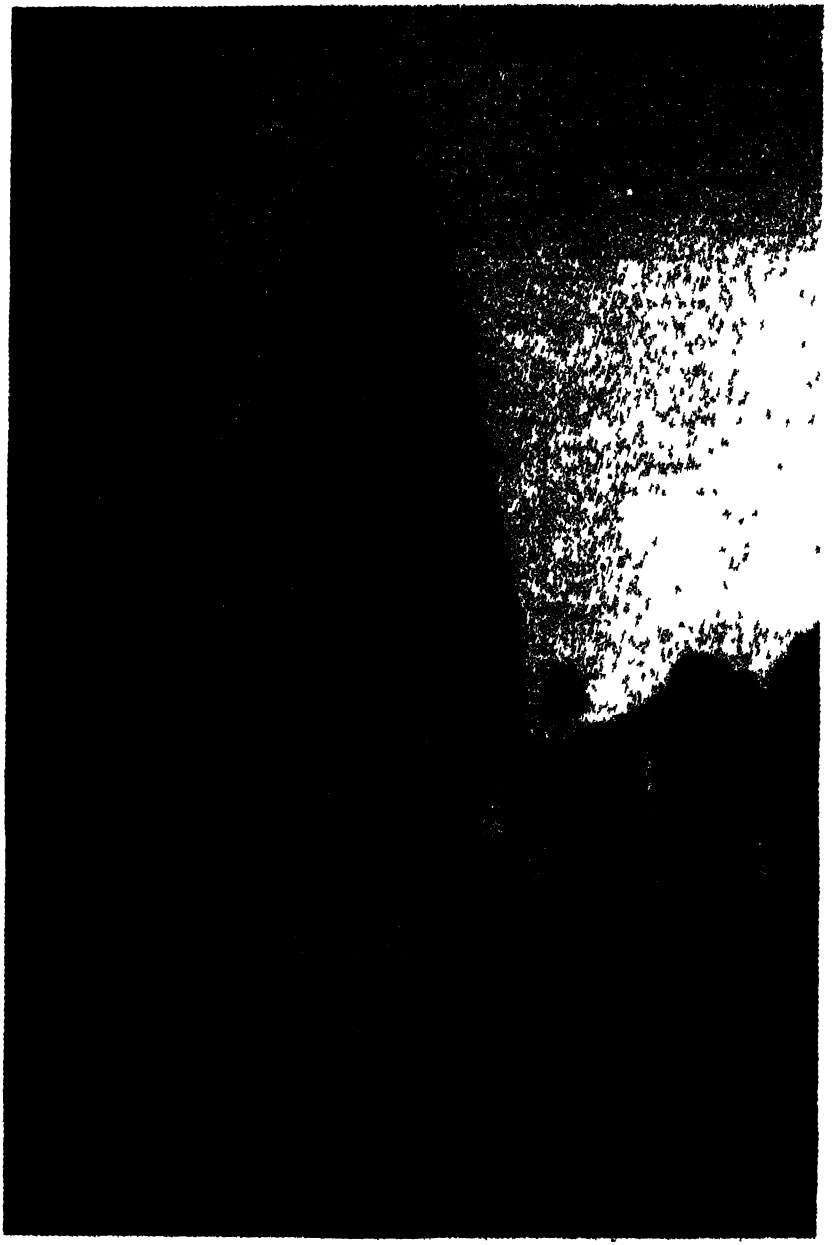
Denmark in the past carried things with a high hand in Iceland, yet it would be difficult to find a parallel in the history of international relationships to the reasonableness and magnanimity that Denmark has displayed in her dealings with the Icelandic people from the days of Jon Sigurdsson onward. Till 1918 Denmark had paid to Iceland for many years interest on the computed value of the lands, etc., in Iceland confiscated to the



THE SOVEREIGN STATE OF ICELAND

Danish Crown centuries ago The rate of interest was, no doubt, infinitesimal, but the acknowledgment of the debt was an act of justice rare, if not unique, in the history of nations.

The Icelandic people has passed through trials and tribulation., but to-day it may with truth be described as a happy and prosperous community, though, since the Great War, nouveaux riches and a proletariat have, unfortunately, emerged and present a sociological problem that is new and disquieting. The population has almost doubled within the last century, while the public revenue and external trade of the island have shown commensurate progress, the imports in 1918 totalling £2,259,235, and the exports £2,033,050.



BUDDH GAYA: BUDDHA'S HOLIEST PLACE

Over five hundred years before the birth of Christ there came into this world the "Light of Asia," Gautama Buddha, to whose name and memory a thousand wondrous shrines were to be raised. This photograph was taken on one of the four terraces of the vast pagoda at Buddh Gaya, Bengal, near where is the sacred Bo tree under which the holy one attained Nirvâna and his desire

Photo, F. Deneffe Walker

India

I. Its Myriad Races, Beliefs, & Customs

By Sir Valentine Chirol

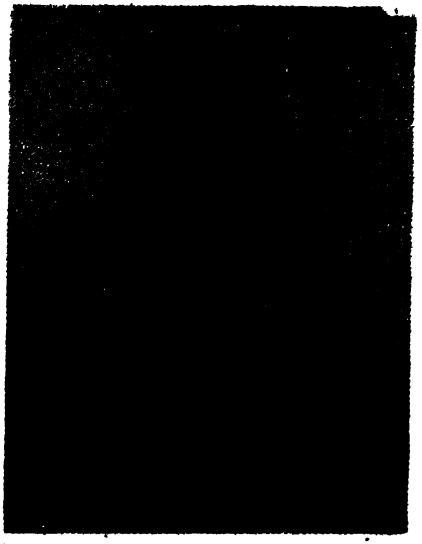
Author of "India Old and New," "Indian Unrest," etc.

In this comprehensive contribution the distinguished authority on India surveys that vast country and its infinitely varied peoples. Under the headings Bhutan, Burma, Ceylon, Nepal, the British Empire in Asia, and France: New Colonial Empire, will be found other articles on peoples and lands which, though connected with India, have claims under our editorial scheme to separate treatment

FOR a survey of the many peoples of India and of their many peculiar customs and beliefs there is no better starting-point than the extreme south, where the great peninsula tapers down to Cape Comorin, a few degrees north of the Equator. For it is there that all along the Malabar coast the great social and religious structure of Hinduism remains more than anywhere else intact, while in tropical forests and secluded mountain valleys the earliest aboriginal populations have survived, almost equally untouched by the successive waves of Aryan immigration in ancient times, of Mahomedan conquest in later ages, and in still more recent time of the less violent invasion of Western civilization.

Let us land at Quilon, an ancient coast town barely 100 miles north-west of Cape Comorin, in the state of Travancore, the largest and most important of the native states of Southern India. The Indian Ocean beats in eternal rhythm, now a mere murmur, but during the monsoon a deafening roar of far-flung breakers, upon the coral reefs and golden sands of a long coast line, fringed in most places down to the water's edge with groves of coconut palms stretching far inland, which constitute one of the chief sources of the commercial and industrial wealth of this part of India.

From the uplands of the interior, where in the highest altitudes ebony, blackwood, teak, white cedar and sandal-wood grow in dense primeval forests; over the lower slopes, where tea and coffee and pepper and cardamom and rubber are successfully cultivated; and then through miles of carefully irrigated paddy-fields which yield the staple article of food of a rice-eating population, a stream descends and broadens into a beautiful lock, called by a Scotsman the Loch Lomond of Travancore, on which Quilon has lied for centuries its sheltered existence.



TRINKETS TO OUTWIT EVIL

Wearing numerous heavy earrings, this Garo woman believes that after death the devils who wait to devour her soul will fight instead for the rings, while she makes good her escape

Photo, the Rev. L. Bevier

Save for a few modern buildings in the European or semi-European style, it is a town



MANIPURIS CLOTHED IN THE INSIGNIA OF THEIR CALLING

As head boatmen of the Rajah of Manipur these finely-built men—natives of the Manipur state—enjoy a prestige above that of their ordinary brothers. Their handsome national costume has been donned on the occasion of the annual boat race, an event of much importance in the eyes of the Manipur population, and their turbaned headdress is surmounted by egret plumage

Photo, Eleazar

of single storeyed tenements of sun-dried brick, for the better Quilonese classes, white or yellow-washed and with occasional daubs of colour and rudely painted designs to drive away maleficent spirits, while for the humbler folk it is a place of straggling shanties, sometimes of sun-dried mud, sometimes of grass matting and bamboo, dingy and odorous, but affording just enough shelter from blazing sunshine or from heavy downpours of rain in a climate of perennial summer heat.

Odorous, too, are the bazaars, long rows of open shops, each but a few feet deep and broad, in which, for the most part, in different quarters of the town, the venders of the same class of articles either of food or of clothing or of other simple necessities squat behind their wares in receipt of custom, serving their customers as they happen to come, with much bargaining, but with no apparent jealousy of their trade rivals on either side.

The crowds of purchasers come and go with the same listlessness, each usually returning day after day to the same vender, partly because the force of habit is indomitably strong in India, partly because the choice is limited by the deep dividing line of caste. Each recognized caste, as well as the

"untouchables," who can even draw water only from the wells and tanks specially assigned to them, has its own quarter and its own bazaar, and each can be recognized by a caste-mark smeared on the forehead, or by distinct styles and materials of clothing, or by peculiarities of gait denoting in their several ways the high caste's pride of birth, and the abject humility of the despised "no-caste" man.

Northwards from Quilon, through the state of Travancore and the adjoining native state of Cochin, a great network of canals, often broadening out into lagoons separated only by narrow sand dunes from the Indian Ocean, affords the easiest means of communication and the most attractive mode of travel. A somewhat primitive houseboat, propelled to the modulated rhythm of weird but not unmelodious chants, which vary according to the stroke, by sturdy rowers whose dark brown skins glisten with oil in the sunshine, threads its way for the most part between coconut groves whose graceful fronds sometimes almost meet overhead, and now and again past populous villages where shoals of chocolate-coloured



MEN OF A MARAUDING NAGA TRIBE IN WAR TRIM

The generic term of Naga is given to a series of hill tribes in north-east India, distinguished as using no weapons but the javelin and dao, or billhook. Little is known of them save that they were early worshippers of the serpent, whence they derive their name, "Naga." Formerly inveterate marauders, their attitude towards the dwellers in the plains is less hostile now

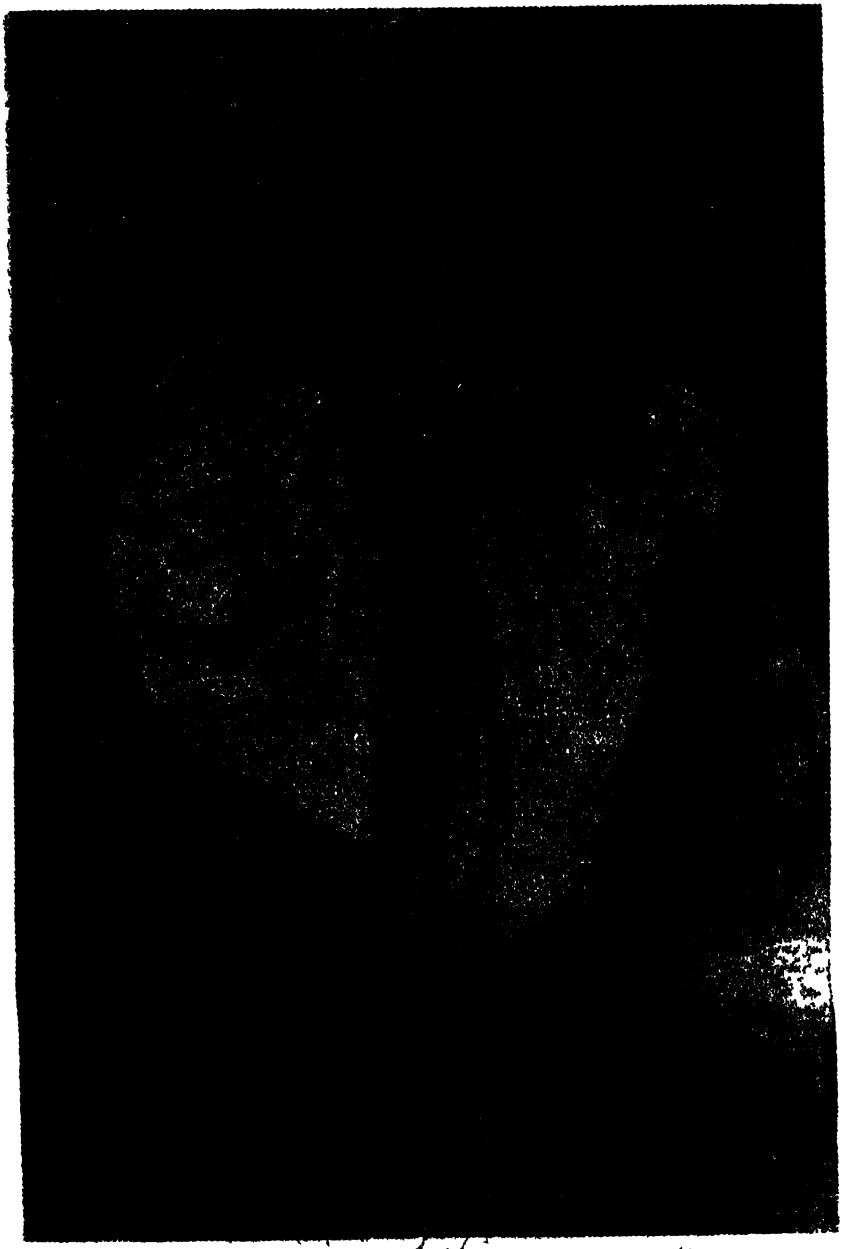
Photo, Elsasser



VETERAN ARCHER TEACHING THE YOUNG ABOR HOW TO SHOOT

This is a village elder of one of the Mongoloid Abor tribes of the Assam border. He is giving an exhibition of his skill with the bow and arrow, and being an important personage, a gam, wears his outer coat of red Tibetan cloth, and his usual cane helmet is adorned with boars' tushes and red cotton waste. At his side is suspended a long Tibetan sword

Photo, Major-General D. Macintyre



GRAVITY AND WISDOM DETERMINED BY THE BEARD

Being of Mongoloid origin, most Abors are smooth-faced. These two gentlemen arrived with other headmen as a deputation to the Political Officer, and were photographed as being notable in respect of their beards, of which they were inordinately proud. And, indeed, throughout the ages the beard has been regarded as a symbol of manhood, strength, venerability, and wisdom

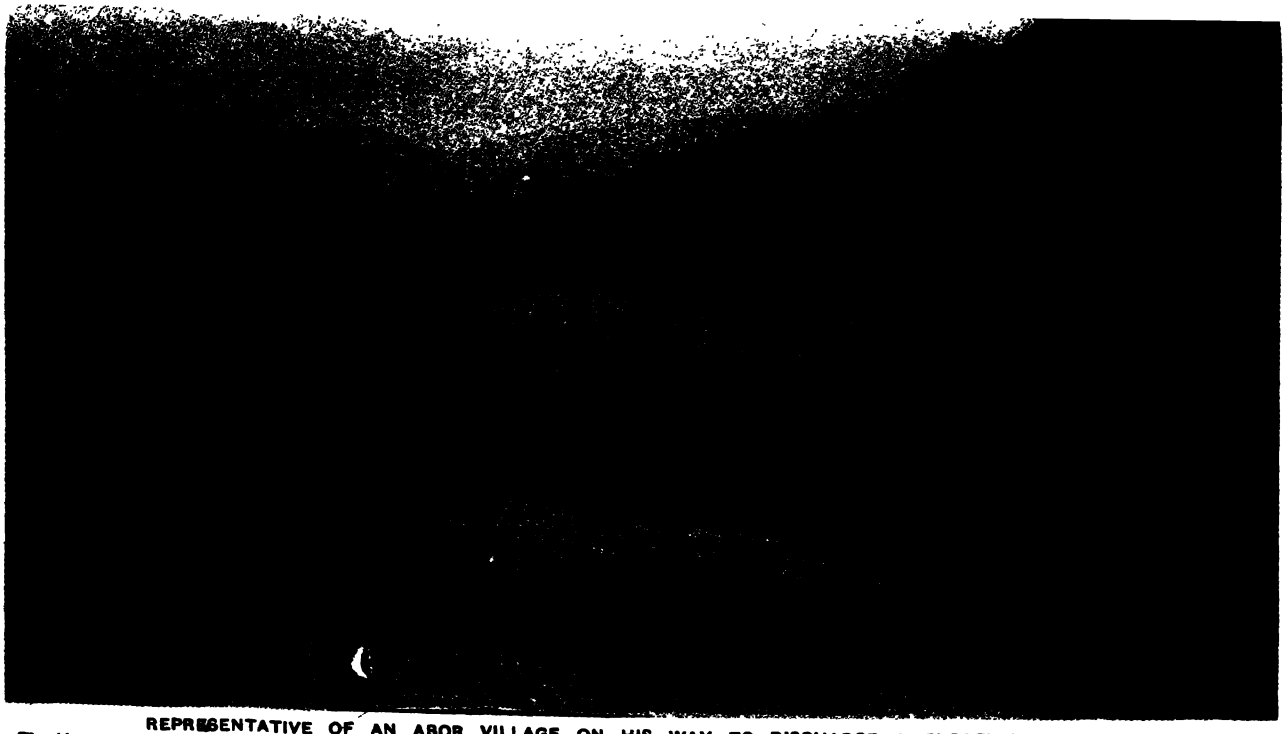
Photo, Major-General D. Macintyre



WRINKLED ELD CONTENT WITH THE WARMTH OF THE SUN AND A PIPE OF GOOD TOBACCO

On the whole, the Nagas of Assam are good to their old people, who mind the babies, tend the village fires, dry the chillies and bamboo shoots on mats, do a certain amount of weaving, and prepare the tobacco which all the people, of both sexes, smoke in great quantities. The old men need but a cloth to cover them and a tobacco bag, and discard all adornments, but the old women cherish the brass rings worn in their hair, the earrings, heavy slabs of crystal which have distended their ear lobes since girlhood, and their necklaces of shells and red cornelian

Photo, Major General D Macintyre



REPRESENTATIVE OF AN ABOR VILLAGE ON HIS WAY TO DISCHARGE A FLOATING LIABILITY

The Abors of the low-lying lands are very skilful watermen, using dug-outs for fishing and passenger boats, and rafts for transport purposes by the river. On one of these rafts, most ingenious and simple constructions of bamboos lashed together, this man is bringing down the Dihang a live bullock which has been exacted from his village by the Political Officer as a fine for infraction of regulations. A voyage down the Dihang is a delightful experience owing to the grandeur of the scenery, but the journey up stream is arduous, and the frequent rapids are difficult to negotiate

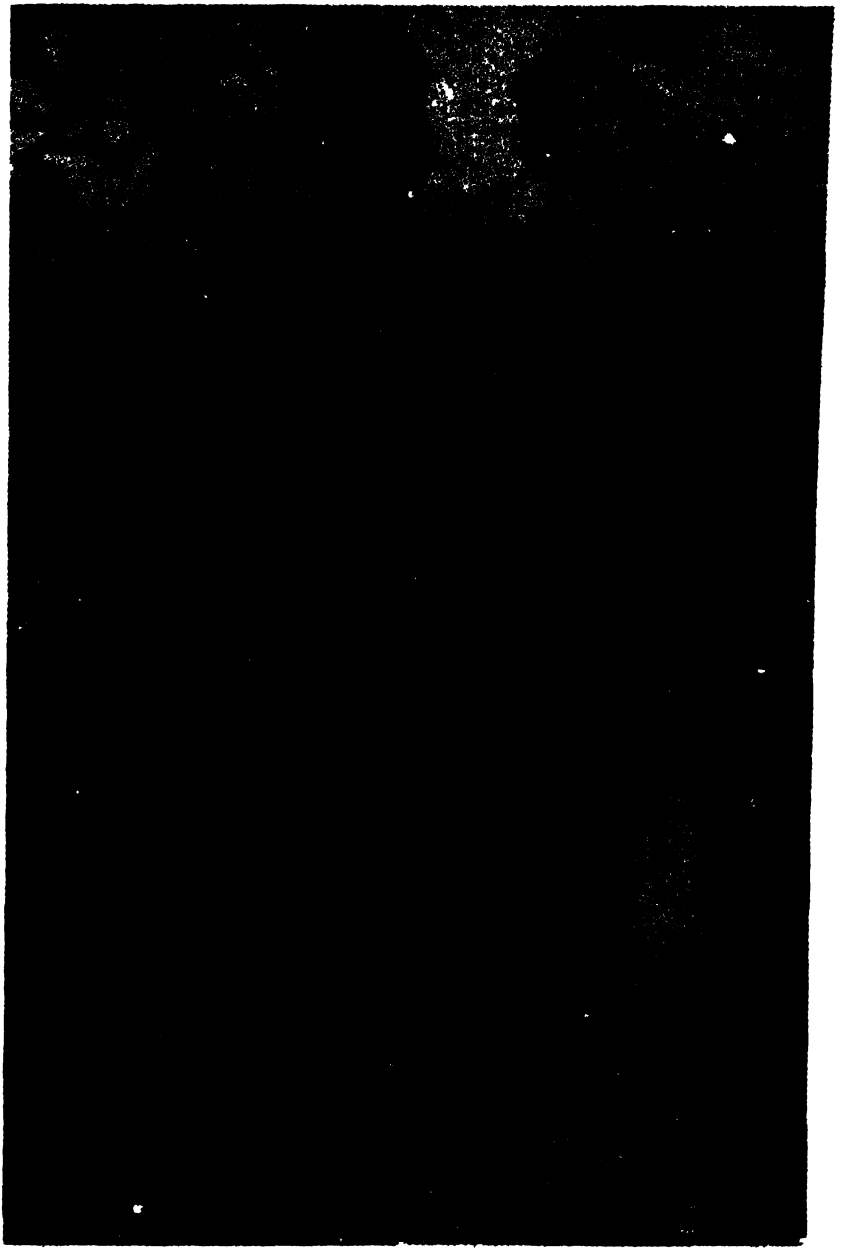
Photo, Major-General D. Macintyre



IN THE ABOR JUNGLE—THE ORCHID-HUNTER'S PARADISE

For working in the fields and for travelling through the jungle—which they do with astonishing celerity—the Abor men wear nothing but a loin-cloth, for their shell necklaces and brass disked shoulder-belts cannot be regarded as clothes. Their equipment includes a spear and sword, the latter with hilt and scabbard of bamboo, and a deerskin pouch to hold tobacco and pipe and various sundries

Photo, Major General D Macintyre



ABOR GRACE UNDRAPED IN THE SERVICE OF AGRICULTURE

She is discarding her blue and-white striped 'Jin-cloth before beginning work in the fields, and will toil clad only in her " boyup " or girdle of brass disks which every Abor girl wears from infancy until she first becomes a mother This girl possesses an unusually large collection of blue and red beads, and her erect bearing is largely due to her practice of carrying loads on her head

Photo, Major-General D Macintyre



SIMPLE VILLAGE LIFE HIGH UP ON THE NAGA HILLS

Naga villages are perched on hilltops for purposes of self-defence in tribal raids or feuds Within the thatched, mat-walled houses the family sleep on planks set round the fireplace, often with a pig under the bed and fowls roosting in the rafters Grain-pounders, implements, and baskets, are kept in the entrance to the houses, and the cattle usually lie out in the middle of the street

Photo, Major General D Macintyre

children splash through the water, clapping their hands in welcome to the unwonted "white" travellers.

A small temple with many-armed deities roughly painted on the walls, and a young girl perhaps in a short, bright sari, with heavy anklets and bracelets and earrings and a nose-ring, too, beating the temple gong to attract the notice of the god, may mark the village as a Hindu village of some consequence. In another village, the whitewashed walls and belfry of a Christian church vaguely reminiscent of Southern Europe remind one that Christianity gained a footing in this part of India at an earlier date even than the Portuguese, who were the first Europeans to land on its shores with intent to conquer. Elsewhere a mere stone, rudely shaped and daubed over with red paint, suffices for worship unto a more recent settlement of some jungle "no-caste" tribe.

Throughout this part of the Malabar coast, otherwise called the Malayalim country, from the language chiefly spoken by its inhabitants, the Nambudri Brahmin is the recognized lord of creation. For his lighter complexion shows him in most cases to be the lineal descendant of the Aryan immigrants who subdued the darker aboriginal races, and nowhere else in India does

any Brahmin swagger along the road with quite such a sense of superiority Has it not been said of him that "his person is holy, his directions are commands, his movements a procession, his meal is nectar—the holiest of human beings and the representative of God on earth"?

As a matter of fact, his food is very simple, and consists chiefly of rice served on a plantain leaf or on a bell-metal plate, and by his wife, if no other men are present, though she never eats with him Very simple, too, is his attire The sacred thread of three strands symbolising the primitive Hindu trinity, worn over his left shoulder, is of country-grown cotton, and so is his spotlessly white loin-cloth The stripes on his forehead and chest, which denote his caste or his special form of worship, are laid on with sandal paste He may wear amulets of gold or silver depending back and front from his neck, and his ears are pierced, though he seldom wears earrings On his feet he may have wooden clogs, but never leather shoes, as all leather is regarded as "impure

The house in which he lives is a square building enclosing several inner court yards, into which the living rooms open One wing forms the zenana strictly



MIRI NAGAS CHARGED WITH A MISSION OF APOLOGY

Wearing their meanest garments in token of humility, the four half naked Miri Nagas in the front row have come from the Burma side of the Dikhu river to make their peace with the British Political Officer after punishment for a raid on some protected villages The gentleman in the centre is an Ao Naga, who acts as intermediary, and wears his best embroidered cloth for the occasion

Photo, Major General D Macalyre



ARRIVAL OF THE "BIG SIX" FROM THE ABOR HILLS FOR A POLITICAL CONFERENCE

Theoretically each Abor village is an independent community although owing to strength and man power a large village sometimes establishes a certain degree of authority over smaller and weaker neighbours. Feuds and fights are of constant occurrence and life is punctuated with incidents in the Abor hills. The six gentlemen here shown are headmen from the lower hills come down to interview the Political Officer. The imposing envelope held by one of them contains the political pass a document which is highly prized as guaranteeing security from passers by and neighbours.

Photo Major General D Macintyre

reserved for the women. The furniture is scanty, the beds are of coconut fibre, and the seats of plain wood, one of them, usually shaped like a tortoise, being reserved for devotional purposes. In the north-east corner of the enclosure is the go-sala, where oxen and cows are housed, and in the north-west corner is the sarhakkavu, or the "abode of snakes," equally sacred animals in the Nambudri Brahmin's eyes.

His religious exercises, which include daily ablutions, preferably in running water or in a natural reservoir, have to be performed at stated hours. They involve an elaborate ritual and take up a very large proportion of his time. The rest he devotes to the cares of his estate, to the paying and receiving of calls, such civilities being, of course, confined to his fellow caste-men, to a few permissible amusements, among them theatrical performances mostly of a quasi-religious character and of great antiquity, and to the more intimate pleasures of family life.

The number and variety of omens, good and bad, of which he has to take account when he sallies forth on the day's round of occupations, are as endless as those of the gods whom he has to invoke in order to confirm the auspicious and avert the inauspicious ones. Great, too, are the precautions which he must take to avoid pollution from proximity to fellow creatures of lower castes, who are forbidden to approach him beyond the precise number of paces fixed according to their lowliness in the descending scale of caste. So when he walks abroad he utters from time to time a curious bellowing noise, which is the signal for the lower caste Hindu to remove himself out of the great man's way lest the latter's atmosphere should be defiled.

The writer once saw a well-dressed and well-to-do bunnia of the trading caste turn hurriedly back when more than half across a bridge at the sound of an approaching Brahmin, and in many parts of the country the common folk had trodden themselves a footpath through the fields, or across the jungle, to avoid these awkward meetings on the high road. And all this is done as a matter of course and without any sense of personal humiliation.

Religious holidays are frequent, and through the various stages of the



SMILING BEAUTY OF THE WILDS

An acknowledged village belle, this Abor girl's youthful figure is muscularly developed by much arduous work. Like most Mongoloid peoples, the Abors smile in all circumstances

Photo, Major-General D. Macintyre



TUMLU NAGAS IN THE GLORY OF FULL WAR PAINT

Peculiar to the Tumlu Nagas is the bark waistbelt, drawn to such torturing tightness that the stomach often protrudes abnormally. The warrior's equipment includes a cane helmet, cowhide shield, spear, and dao or chopper. Only those who have taken part in a successful head-hunt may carry tufted spears. The boar's tushes worn on helmet and neck are highly prized as mascots

Photo, Major-General D., Macintyre

Nambudri Brahmin's life every festive or mournful occasion is marked by long and elaborate ceremonies, which make equally heavy calls on his time and on his purse. For if he is the lord of creation, he is himself the slave of his exalted station, of which he can never allow himself for a moment to forget the many engrossing obligations.

Next in importance to him, but greatly beneath him, comes the Nayar, with just as many curious customs peculiar to the Malayalim country. The Nayars, a handsome race whose regular features and whose complexion, though generally darker than that of the Nambudri Brahmin, also show traces of a mixed Aryan as well as



PARAM'S HEADMAN—THE VERY PINK OF COURTESY

Although generally rough and suspicious, some individual Abors have an amiable disposition and pleasing manners "Quite a sahib," was the verdict passed upon this gam, or headman, of the village of Param, photographed in front of his thatched dwelling The dogs here shown are excellent watch-dogs, and have good noses for sporting purposes They are not infrequently killed and eaten

Photo, Major General D Macintyre



ROUGH-RIDER OF BALUCHISTAN'S WILD WASTES

Baluchistan is a country where horsemanship is rigorously put to the test. With its chaotic jumble of mud-coloured hills, its fertile valleys, upland plateaux, and one wide plain, it presents the rider with a varied landscape on which to display his skill as an equestrian Horses and ponies are among the chief imports of Baluchistan, and come mostly from Afghanistan and Persia

Photo, E. Lindsay Young

Dravidian descent, were once a warrior caste, but they are now split up into many sub-castes, and have gradually exchanged the sword for the plough, and for such other peaceful avocations as their caste-laws allow. Polyandry, in the shape of several brothers sharing one wife, was formerly not uncommon, and accounts for the prevalence even to-day among them, and also among many Nambudri Brahmins, of the very ancient matriarchal system known as Marumakkathayam, under which descent is traced through the female line.

A male member of the family inherits, but he does so only as the son or grandson or other male next-of-kin of the senior female member of the family, i.e., a man's natural heir is not his son, or his grandson, or his brother's son or the descendant of a common male ancestor, but his sister's, or his sister's daughter's son, or some other descendant of a common female ancestress. Adoption, permissible in default of heirs through the female line, must be also of females through whose subsequent offspring the line of female descent may be carried on. The Maharaja of Travancore, who succeeded his uncle in 1885, and by special grace and payment of his own weight in gold was admitted to be half a Brahmin, had to adopt a sister, having none



FOREST BOWMAN OF THE HILLS IN CENTRAL INDIA

This wary archer, with his body's weight "laid" to his well-stretched arc, is one of the Bhil tribe, a semi-savage people found mainly in Rajputana, the Central India Agency, and Bombay. They are a remnant of a Caucasian race, and owing to years of oppression took to the hills, where they became expert foresters. The archer's cummerbund serves both as sword-belt and quiver



HOW HOOK-SWINGING IS DONE
His back having bee benumbed by blo vs the flesh is pulled taut and with a quick thrust two hooks are inserted just below the shoulder blades
Photo the Rev J H Powell

of his own in order that she might give him an heir More indirectly, and indeed through an apparently inverse process, polyandry produced another strange practice also still very widely prevalent, namely that of sham marriages, in which, with such pomp and ceremony as circumstances allow, and in the presence of a Brahmin to bless the ceremony, a boy bridegroom ties a tali, or marriage badge, round the neck of his appointed girl bride—or brides, as sometimes there are whole batches of brides to one bridegroom—receives a fee for his pains, and then departs after one or more days' feasting and merry-making, sometimes brought to a close by an equally sham form of divorce, without having had, or claiming even to have, the right to any intimacy with the girl, who also remains free to go her own way and seek conjugal or non-conjugal pleasure where she listeth Many Nayars are attached by traditions of service to the household of Nambudri Brahmins who are believed to exercise not infrequently the same droit du seigneur, which was known in ancient France as droit de jambage, upon the prospective brides of their humbler retainers To-day there are not a few Hindus in Southern India who owe their marked distinction



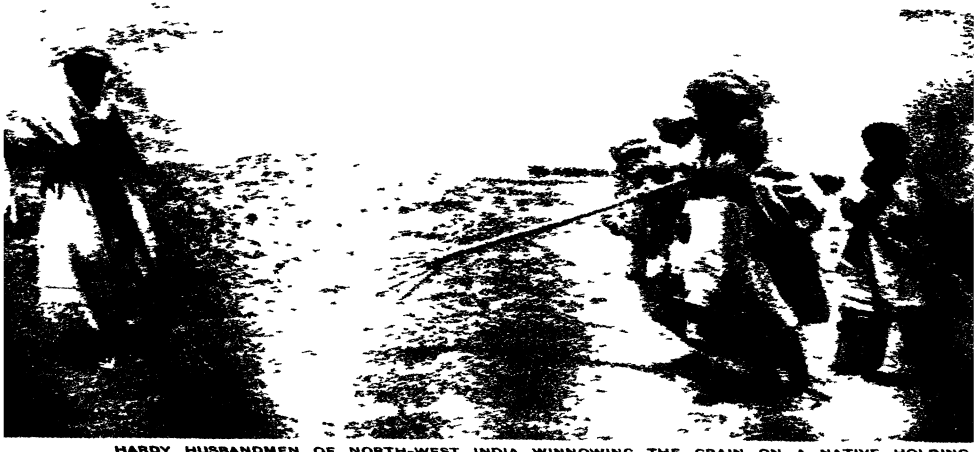
SUPERSTITION'S WILLING VICTIM
With the ropes by which he will be swung crossed over his shoulders, the flower garlanded fanatic walks to the platform where his self sacrifice will be completed
Photo, the Rev J H Powell



HOOK-SWINGING IN THE MANBHAM DISTRICT OF CHOTA-NAGPUR IN HONOUR OF THE GODDESS MARI-AMMA

To an upright post a long cross pole is pivoted in such a way that it can be either rotated or its ends raised and lowered. The ropes attached to the hooks are wound round the cross pole but not round the man's body, and supported only by the hooks he is raised clear of the platform seen in the lefthand picture. Two or three persons seated on a swing board at the other end then shuffle round with their feet, so rotating the fanatic, his deliberately incurred agony lasting as long as ten minutes.

Photos the Rev. J. H. Powell



HARDY HUSBANDMEN OF NORTH-WEST INDIA WINNOWING THE GRAIN ON A NATIVE HOLDING

Like the Baluchis, the Brahuis are a mixture of Arab and Scythian stock and inhabit Baluchistan and parts of Sind For the most part they are a staid home people, much attached to their families, and although endowed with endurance and manliness and having all the makings of valuable soldiers they find life in cantonments so distasteful that they return as soon as possible to their homes where most of them have property in the shape of land or camels

Photo I S Manley

physical and intellectual, to a Nambudri father and a Nayar mother. The Nayar maiden, striding along to fill her copper water vessel at the village well or at the river-bank, can be recognized as surely by her erect figure and delicate features as by the immaculate cleanliness of her tightly-wound white loin-cloth and the little white bodice which just covers her breasts, or by the spray of bright-coloured flowers jauntily stuck into the knot of raven hair which crowns her shapely head. Armlets and anklets are of relatively recent fashion with Nayar women, but all wear a peculiar neck ornament which used formerly more often than now to be shaped like the hood of a king-cobra

Cleanliness ranks next to godliness with the Nayar men as well as women folk, and their once martial qualities still find an outlet in various sports and games in which shooting with bows and arrows as well as a rough form of boxing often play a prominent part. The Nayars have almost as many religious festivals and ceremonies of their own as the Nambudri Brahmins, and while to the latter they yield the road in all humility, they clear it for themselves as against all lower castes by a shout hardly less imperious than that of the Brahmins.

Yet it is on this same Malabar coast, where Hinduism has retained so many of its most archaic forms, that we find the principal seat of early Indian Christianity—far earlier than the contact established between India and Western Christendom across the highways of the ocean. Bishop Medlicott has written a learned work to prove that the Apostle Thomas must be regarded as no mere legendary evangelist of India, and that he may well have suffered martyrdom, as local tradition has it, near to the spot called San Thomé, just outside Madras, where the Portuguese erected the cathedral to his memory.

More sceptical investigators have played havoc with the pious bishop's arguments; but that Christianity had been imported into India from Western Asia by the sixth century there can be little doubt, nor that the first Christian



BLUE-BLOODED SON OF INDIA
Dignity stamps this native of Southern Baluchistan, and his coat of chocolate-brown, with its heavy gold embroidery, befits him well as the son of a local chieftain
Photo, Major W. J. P. Rodd

Church was established by Nestorians with bishops of the Chaldean or Syrian rite. Political vicissitudes and sectarian propaganda have in the course of time split up Indian Christians into many different churches. Some still adhere to the original forms of Eastern orthodoxy. Others, under Portuguese influence chiefly, and as the result of S. Francis Xavier's personal apostolate, have transferred their religious allegiance to the



WEATHERBEATEN WAYFARERS OF BALUCHISTAN

The soldiering days are over for these hoary haired Baluchis, who have adopted the musical profession as a means by which they may glean a humble pittance to satisfy their daily needs The life in their desert homes has been one long struggle against nature, and despite the hardships encountered during their wanderings, they ever present a cheery countenance to the world

Photo, V S Manley

See of Rome In modern times the Protestant missionaries have made large numbers of converts all over India, for the most part from the depressed castes, often attracted chiefly by the prospect of social betterment Of late years there have been mass conversions among those castes, which have confronted the missionary societies with difficult economic as well as spiritual problems To-day there are almost four million Indian Christians, of whom the great majority are still in Southern India.

Kottayam, on one of the great lagoons through which one passes between Quilon and Cochin, is still the seat of the ancient Syrian rite, and in a crowded church, reputed to be itself of

great antiquity under its outer coat of whitewash, the writer attended on a Sunday an elaborate service in which the rich robes of the officiating clergy, the long-drawn nasal chants, the overpowering smell of incense, the illuminated missals and the Byzantine stiffness of the sacred paintings on gold ground brought back recollections of similar scenes in the great Christian Churches of Western Asia

One custom, however, obtained which was peculiar to India and connoted the enduring influence of Hinduism even on communities that had abjured its religious beliefs The old caste prejudices survived, and the congregation was divided into separate pens Those who could boast some admixture of European blood, mainly Portuguese, would never rub shoulders with their co-religionists of purely Indian descent. Nevertheless, Kottayam, with a population at least one-third Christian, and two large Syrian Christian schools besides more recent missionary schools, stands out conspicuously among the small towns of the Malayalim country as a clean and thriving little centre of progress and enlightenment.

Nor is Christianity the only alien religion which has been imported from ancient times into India on the Malabar coast. Cochin, one of the very first Portuguese settlements, visited by Vasco da Gama himself in 1502, and by S. Francis Xavier in 1530, is to-day the chief port of Malabar, on a backwater which forms a fine natural harbour several square miles in extent, but too shallow for modern steamers until works projected for deepening the bar have been completed

The majority of the population are Indian Christians, but when one emerges from the maze of bamboos and coconut palms that both shelter and serve for the construction of the scanty huts in which the lower caste Hindus are herded together, he comes suddenly round a



STATE ELEPHANTS OF BARODA GAILY CAPARISONED

Nothing could out-vie the splendour with which these noble beasts are invested on state occasions. Their heads are painted with a variety of vivid pigments, and gorgeous ornaments depend from their bodies. In the foreground is the "Pilu Elephant" belonging to the Gaekwar of Baroda, with its gold-plated howdah, paraded at a garden-party in honour of the Prince of Wales's visit during 1921-22



A charter which they still possess, engraved, like most title deeds of Malabar, on copper plates, dates back at any rate to about A.D. 700, and was conferred upon their ancestors by Hindu rulers of the time as a mark of special confidence and friendship. But the Jews no more than the Christians of India have altogether escaped the influence of the Hindu atmosphere in which they have lived for so many centuries. There are "white" Jews, who bear the stamp of excessive inter-breeding and who still hold socially aloof from the "black" Jews

corner into a few streets of a strangely different character. The houses of stone and brick are lofty and built in an Occidental style, though they bear on their doors and walls the stamp of poverty and sloth in the slimy moisture of tropical rains of which no attempt is apparently ever made to remove the disfiguring stains.

There is the same woe-begone look on the pale faces of their denizens and on their threadbare clothes, which equally show their kinship with the old-fashioned Ghettoes of Eastern Europe or Western Asia. It is the Jewish quarter of Cochin, the only Indian town except Bombay (where they are already scattering), in which the Jews have had a settlement of their own from times almost immemorial. At Cochin they claim to go back to the time of the dispersion.



INDIA'S MAGIC MANGO TREE

Squatting at the spectators' feet the conjurer puts a seed into a tin and pipes to it, as shown in the top photograph. Then, covering it with a cloth, he makes passes over it, sprinkles it, and reveals successively a branching twig and fruit-bearing tree

Photos, the Rev. J. H. Powell



CHARMING THE VENOM OF THE FOLDED SNAKE

The snake-charmer's outfit consists of a cobra, whose poison fangs are extracted, a mongoose—presumably to catch the snake if it escapes—and a wind instrument fashioned from a gourd. On hearing the notes of the pipe, sometimes accompanied by a tom-tom, the cobra raises its body from the basket, spreading its hood and swaying, withdrawing into the basket on the cessation of the strains

Photo, the Rev. J. H. Powell

whose forbears probably embraced Judaism at a time when the "white" Jews enjoyed some measure of territorial power under Hindu overlordship

'White" Jews and "black" Jews have their separate synagogues and Rabbis, and live in different streets, but both testify to the tenacity of their common creed as well as to the tolerance of ancient Hindu rule before the first Portuguese invaders introduced into

and industry, from one of the steamers that ply daily between Ceylon and the mainland, and travel up to Madras by rail through a region very different from the Malayalm country

With the exception of the small native state of Pudukkóttai it is not under indigenous rule, but under direct British administration, and forms part of the Presidency of Madras. It is inhabited by peoples of Dravidian



THE PRIVILEGED ANIMAL OF HINDUISM

The cow, taking advantage of its sacred rights as a symbol of bounteous nature, enjoys an undisturbed rest in a busy street of Calcutta. Both the bull and the cow are sacred animals to all Hindus, and in no circumstances will a Hindu eat beef in any form; the slaughter of cattle, and even the sight of the flesh after dressing, hurts their religious feelings very deeply

Southern India with their political ambitions and sectarian fanaticism a new element of racial and religious distrust.

Not on the relatively narrow lowland between the Western Ghats and the Malabar coast are the chief cities of Southern India to be found, but on the much broader watershed of the Eastern Ghats towards the Coromandel coast, which from Cape Comorin trends northwards towards the Bay of Bengal. There we can land at Tuticorin, a thriving centre of modern commerce

descent, but they speak not Malayali but other Dravidian tongues, Tamil in the south, Telegu farther north. It is a more open country devoted mainly to food crops, among which rice and pulses are most conspicuous; while the best soils yield sugar-cane, tobacco, and "garden" crops.

It is a cattle country, too, and its various breeds of buffaloes are valued even more for their cows' milk than for the heavy ploughing and slow draught usefulness of the males. Most of the



RUSTIC HINDU CARRYING BOTH PLOUGH AND HARROW TO THE FIELDS

The influence of the splendid Colleges of Agriculture in India has by no means reached all the remote villages, for in this vast country where the varieties of soil and climate are manifold many experiments are necessary to ascertain how these varieties may be successfully dealt with But the homely farmer in his native village carries on his simple methods of cultivating the soil in a truly conservative way



POPULAR SEE-SAW METHOD OF IRRIGATION IN INDIA

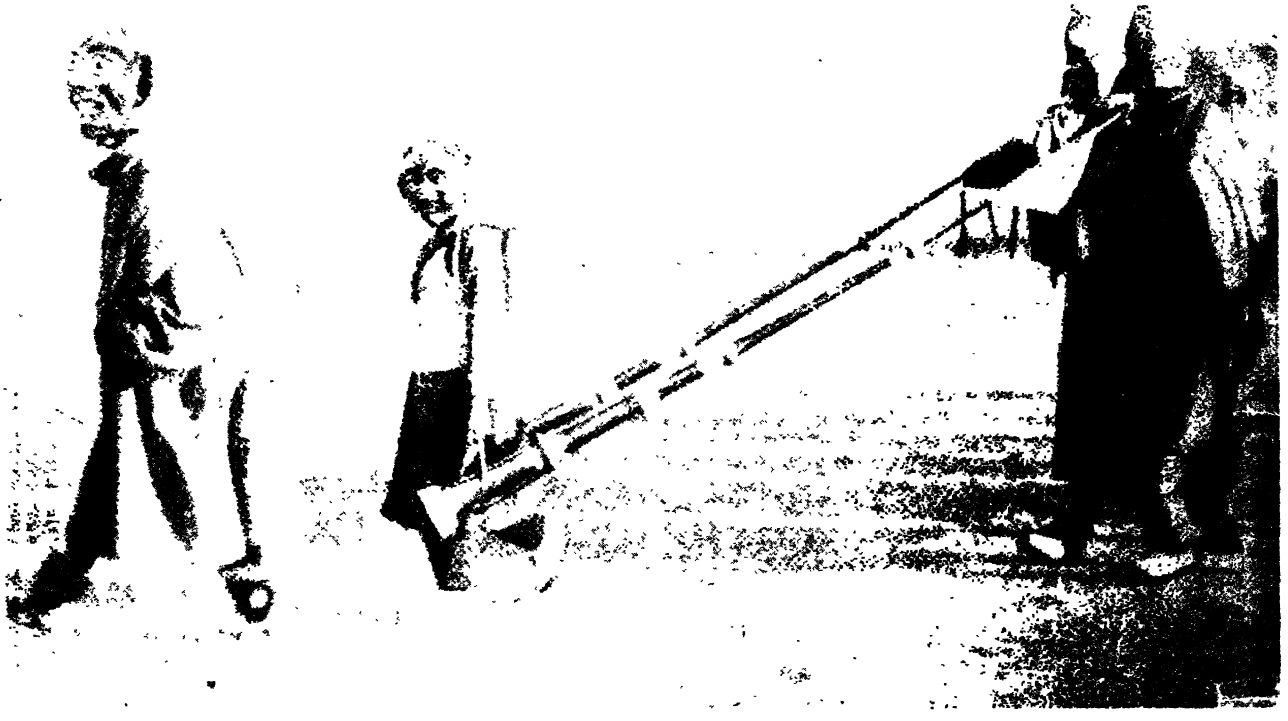
No great physical strength, but much patient endurance is required for the irrigation of these small fields, about twenty feet square, and this native agriculturist, though ripe in years, still feels equal to the arduous task. The wooden trough is pulled down into the pool till it fills, and a weight at the other end of the bamboo helps to lift it when full

Photos, the Rev L Barber



HINDU DEVOTEE PROSTRATING HIMSELF BEFORE A SHRINE OF THE SACRED COBRA

Despite their deep reverence for the snake, the Hindus have not yet become entirely reconciled to these creatures, but few would ever dream of molesting or killing them for fear of the supernatural powers they are thought to possess The special sanctity of the cobra is due to the belief that its hood formed a canopy over Vishnu the Preserver, and on the whole the snake is worshipped as an object of fear rather than of love Hindus sometimes keep deadly snakes for years in their houses at the risk of their lives yet no member of the family would dare to lay sacrilegious hands on the honoured inmate



MASKS AND TRUMPETS THAT GO BEFORE A PROCESSION OF LAMA DANCERS

The grotesque coverings that conceal the features of these leaders of the barbaric rout whose long shadows stripe the grass beneath the trumpets, indicate what is coming. The devil worship that has gnawed its ugly way, like some insidious parasite, into the sonorous liturgy of Buddhism must needs find some forcible expression. This it has obtained in dances and ceremonies designed to placate the eldritch conceptions of the Oriental mentality—the evil spirits. And the adjuncts of these gruesome rites are as bizarre as their instigation, but are impressive, too, at this pageant in the Maidan at Calcutta



HINDU CREMATION: SCENE AT THE BURNING GHATS, CALCUTTA

The death of a Brahmin has always been associated with a number of indispensable ceremonies, and most Hindus observe many formalities on the death of their relations. The practice of cremation, carried to India by the early Aryans, still prevails, and the funeral pyre seen above, erected by the deceased's nearest of kin, is a common sight in the cremation-ground or burning ghats of Calcutta



PERFORMING THE LAST RITES FOR A HINDU BROTHER

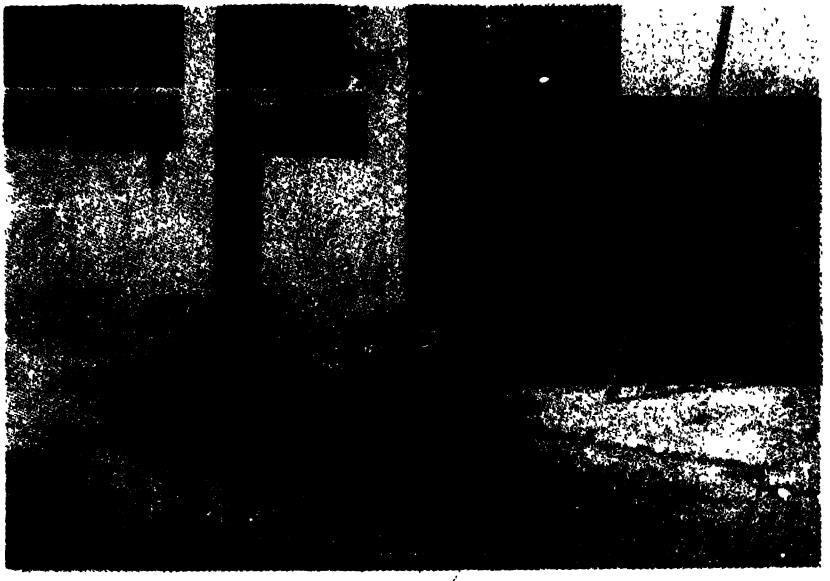
The pyre erected, the corpse is placed upon it; then, in the sight of the mourners, who in tense attitudes are grouped around, the wood is piled over the body and set alight by the chief mourner. The Hindus have professional mourners who undertake to make the necessary lamentations and wailings, and sacred oil is poured on the body before and while the pyre is alight

Photos, Frank Scott



CHIEF MOURNERS WATCHING THE BURNING OF THE FUNERAL PYRE

The dead bodies are often carried to the cremation-ground exposed, but in some towns in India they are covered in a shroud while being burnt. Years ago, if the corpse was that of a man, the wife would throw herself on the burning pyre and be burnt with her husband rather than endure the shame of being a widow, for as such it was considered to be



IN THE KINGDOM OF SHADES AND SILENCE

The charred and smouldering funeral pyre is now deserted and the body consumed; the ashes are then scattered in the river Hooghli, or in the great sacred river of India, the Ganges. After this, the mourners return home, thinking little of the body, but much of the spirit that has departed. "Death is only an incident in the long journey of the Hindu pilgrim"

Photos, Frank Scott

land is held by smallholders under the ryotwari system, in which there is, in theory at least, no intermediate landlord between the cultivator and the state. The villages and small townships resemble those of the Malabar coast, but native industries and even modern forms of industry have been more highly developed, and a larger part of the population has been attracted into cities which were famous long before Madras was founded as one of the earliest British settlements in India. Hinduism is not less supreme on the Coromandel than on the Malabar side, and wears outwardly an even statelier aspect.

Monumental Hindu Temples

This is the land of monumental temples, as imposing in their massive proportions as the temples of ancient Egypt, whose lofty pylons might have inspired the builders of the huge gopurams that tower above the main entrances to the great courtyards which enclose the innermost sanctuaries of Hinduism. On their massive walls, as well as in immensely long galleries, of which the mystery is enhanced by darkness, the deities of the Hindu pantheon, generally in their most terrifying forms—for it is the cult of Siva the Destroyer which usually prevails—are repeated thousands of times over in stone and marble, and sometimes in terra-cotta, and if they lack the majesty of the Egyptian Pharaohs, they doubtless make an even stronger appeal to the imagination of the Hindu worshippers whose minds are attuned to terror as the chief attribute of the many destructive manifestations of tropical nature which they personify.

Majestic Dravidian Architecture

This style of architecture, known as Dravidian, is peculiar to the south of India, and goes back to the eleventh and twelfth centuries, when Siva became the most popular of deities. It held its own in later centuries, when Vishnu grew to be a formidable, if friendly, rival. At Rameswaram, on an island which forms part of Adam's Bridge, the temple, dedicated in this instance to Rama, is built of a dark, hard limestone, and of black granite, fashioned in the doorways and ceilings into slabs forty feet long, and encloses an oblong area 1,000 feet long and two-thirds as broad, which is approached by a gateway 100 feet high.

One can wander for the best part of a mile through its broad and lofty galleries and pillared halls, lined with weird and monstrous figures, and still showing on the ceilings the faded glory of ancient paintings The shaded avenues leading from the landing-place to the temple shelter, at frequent intervals, the different inns at which the thousands of pilgrims who flock during the year from all parts of India to Rameswaram are lodged and fed, according to their separate castes, by the Brahmins alone privileged to reside on the island

Siva's Perfect Shrine at Tanjore

At Trichinopoly long flights of stairs and passages, cut in the living rock, with stone elephants eighteen feet high, and columns crowned with lions, and friezes of weird designs, lead up to the summit of the rock on which a famous Siva temple, with a huge silver-cased Nandi bull on a platform in front of it, looks down from a height of 230 feet on the city of over 100,000 inhabitants, most widely known perhaps to-day for the brand of cigars to which it has lent its name. Not only of very great antiquity, according to Hindu tradition, it frequently played an important part in the struggle of the British and the French for mastery in Southern India in the middle of the eighteenth century, and the bones of French and British soldiers lie peacefully at rest in its graveyards.

Tanjore boasts the most perfect as well as one of the oldest Dravidian temples. The vimana, or central tower, with its tiers upon tiers of carven deities, and the dome-shaped monolith which crowns it, is 200 feet high, and at the foot of it the gigantic bull sacred to Siva has been fashioned out of a

IMMEMORIAL INDIA
Its Colour & Magic



Resplendent in trappings of scarlet and gold, this majestic elephant makes an imposing appearance at Bengal's chief festive gatherings

Photo, the Rev L Barber



Outside the Kali Temple in Calcutta sits a shrine-keeper, the silvery voice of his bell persistently bidding passing pilgrims to prayer

Photo F Deaville Walker



Under his skilful hands the shapeless block of ivory is transformed into the thousand and one delicate designs peculiar to Indian art

Photo, Publishers' Photo Service



The wife of a sturdy Gurkha fighting man, she is bent on bringing up the small son in her arms to love and honour a soldier's calling



"Small profits and quick returns," a system by which India's traders in tropical produce earn a fairly substantial subsistence

Photo, Publishers' Photo Svce



Possessing all the fighting qualities of a warrior, the Maratha nevertheless inherits the love of intrigue of his filibuster ancestors

Photo H. S. Talbot





single block of black granite over sixteen feet in length, brought from far-distant quarries, and anointed every day with oil by the attendant Brahmins, till it shines like burnished metal.

The pride of the place, however, is the shrine of Kartikkaya, the son of Siva and god of war, a relatively small casket of exquisitely wrought stonework, upon which Hindu sculptors have lavished all the phantasies of their religious imagination, but combined them with a delicate sense of beauty which they too often lack. It consists of a tower only fifty-five feet high, rising from a base forty-five feet square, but its graceful lines and perfect symmetry make it the most attractive piece of decorative architecture in the whole of southern India.

Madura's Awe-inspiring Temple

In the great temple of Madura, on the other hand, of much more recent construction—it does not date back farther in its present shape than the sixteenth century, and one of its towers, which was to have been loftier than those of any rival temple, has never been completed—the chief purpose of the architects has been to inspire awe and terror. The pillared galleries, with their endless vistas of forbidding deities and grimacing demons and fabulous animals looming out of dim and gloomy recesses, the canopied figures of gods and kings of heroic stature, even the great hall of 1,000 pillars—the number is no mere figure of speech—which is the central and amazing feature of the immense sanctuary, are almost as bewildering and terrifying a nightmare in the uncertain daylight that pierces them with occasional shafts of blinding sunshine as in the obscurity of night, when only a few stationary lamps or the flare of processional torches fitfully illuminate a world infinitely remote from all our conceptions of the sublimely divine.

Conjeeveram, Coimbatore, Tirwalla, and indeed all the large towns possess their own temples, many on a scarcely less grandiose scale, and all laid out on approximately the same lines. In most of them there stands in one of the inner courtyards the huge wooden car with monstrous figures and devices carved on the sides in deep relief, on which the chief idols of the shrine are borne in solemn procession on great festivals, arrayed in all their barbaric splendour of gold and silver and priceless jewels, sometimes only within the temple enclosure, and sometimes abroad to pay visits to other kindred temples.

A Land of Perpetual Paradox

The carvings on these cars, like the paintings on many temple walls, and the groups of bright-eyed little girls playing about the sacred courtyards who are devoted from their childhood to a life of prostitution which service to the gods is held to redeem from shame, illustrate too frequently other popular aspects of Hinduism in which the worship of nature in its erotic tendencies, stimulated by well-known episodes of Hindu mythology, degenerates into rank obscenity.

Yet all these strange manifestations of the ancient religious and social life of the country have persevered for centuries through all the vicissitudes of Indian political history, and go on to-day side by side with as many and no less striking manifestations of the modern forms of government and of economic and industrial life, imported with British methods of administration, with railways and telegraphs and telephones, with steam and electricity, with the printing press, and the many other applied sciences of the West. In some respects, indeed, the latter have helped the former.

Brummagem Aids to Brahminism

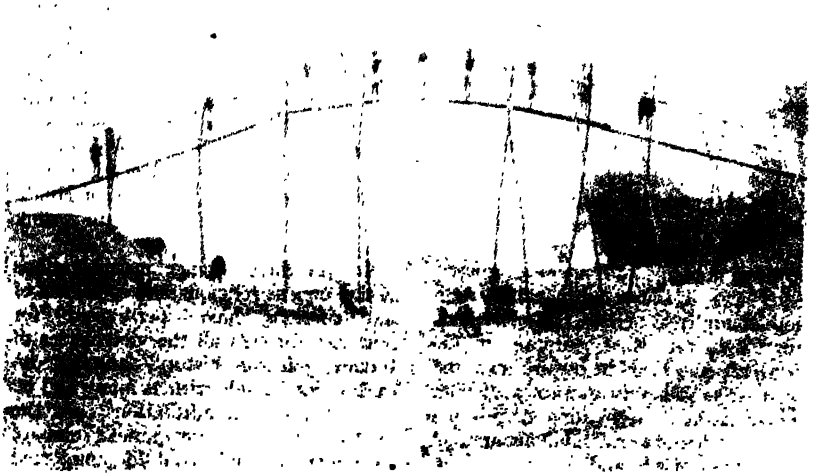
Railways have swelled the crowds of pilgrims who flock to all the principal shrines of Hinduism from increasingly distant parts of India, cheap oleographs and postcards and little brass idols and other temple mementoes—often "made in England"—adorn thousands of Hindu homes, and vernacular newspapers provide the lesser Brahmins with inexhaustable materials for a propaganda carried from village to village,

in which the manifold superiority of Hindu civilization over that of the West is instilled into the receptive minds of the simple ignorant masses who have forgotten the old days of their oppression in pre-British times.

Madras itself, a stately city spread along a golden stretch of surf-beaten coast, is entirely a creation of the British period. Its public buildings, as well as the chief residential quarters of the small European population, still abundantly illustrate the subdued luxury and spacious tastes of the East India Company days, and its leafy avenues still shelter many old-fashioned houses with deep verandas and lofty living-rooms, standing peacefully secluded in grounds sometimes sufficiently extensive for their modern occupants to lay out a nine-hole golf course within their own "compound."

Fort St. George contains many interesting relics of the times of stress and storm through which the original British settlement passed when France and England were striving for mastery, and none perhaps more curious than the marriage lines of one of Milton's daughters in the register of S. Mary's Church, the first English church ever built in India, nearly two and a half centuries ago. If it be a merely apocryphal tradition that S. Thomas suffered martyrdom on Dec. 21, A.D. 68, on the hill which the Portuguese named San Thomé, the church first erected on the site which his blood, shed by a Brahmin, is popularly supposed to have hallowed, has a remarkable cross above the altar, which a Nestorian inscription shows to go back to the beginning of the ninth century.

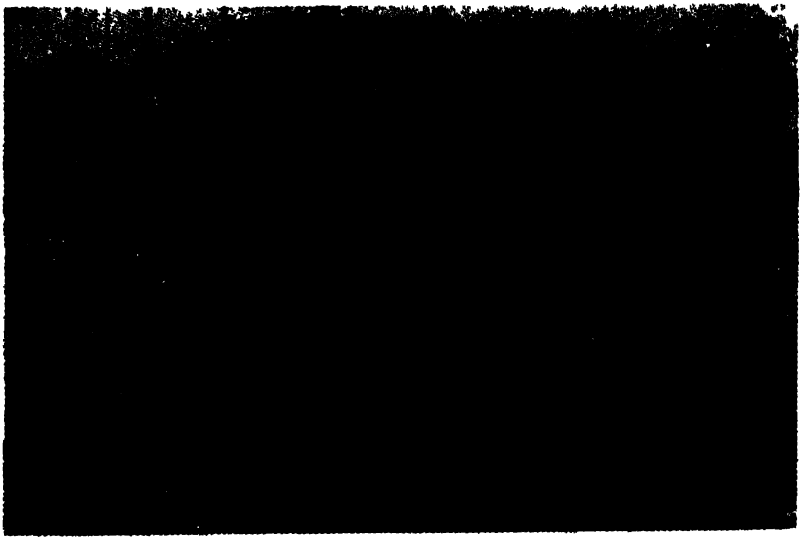
From the crowded Georgetown, formerly called Black Town, the indigenous population of about half a million altogether has gradually spread into many other scarcely less crowded quarters where Hinduism practises its weird religious rites in the recesses of great Dravidian temples, within earshot of the throbbing cotton-mill power-house, and the scream of passing trains, and the deep hooting of ocean-going steamers, and sometimes cheek by jowl with equally up-to-date cinemas. On



ONE OF THE DIFFICULTIES OF DRIVING IN BENGAL

All roads are embankments in Bengal, and the country being flat floods very quickly when the rains come. Here a bridge has been washed away and a frail footbridge improvised; the ground underneath is a veritable mire in the wet season, and if a loaded bullock-cart reaches this spot, its contents must be unloaded and carried over the bridge while the cart is dragged through the deep mud

Photo, the Rev. L. Barber



MEN WHO FEAR NOT THE FLEETING FEET OF TIME

Although many tons of rice have to be weighed by these Bengali natives, the scales they use are no bigger than those to be found in the shops. It is also no unusual sight to see men sitting down and cutting away at grass two or three inches high with a bowie-knife, a couple of hours' work will give them a pile large enough for a cow's meal



FEASTING OFF BANANA LEAVES IN A VILLAGE OF BENGAL

They dispense with plates and dishes, for the broad banana leaf furnishes them with all the utensils they require; and in a land where a man of inferior birth may not touch the vessels of a high caste man, these unsoiled plates of nature's giving are specially welcome. All eat with the right hand and never touch any dish with the left, which is reserved for unclean work

Photos, the Rev. C. Baxter



WAITING FOR THE CUSTOMER IN A NATIVE BAZAAR

There is a total lack of romance in Bengal, and the architecture is of the crudest. When the rest of India was building palaces and temples Bengal was jungle, and emerged from obscurity after the building age had passed. The roofs and mat walls form the bulk of the houses in this bazaar, where the natives market their wares on small squares of ground hired for that purpose

Photo, the Rev. L. Barber



MUSCLE AS A CLEANSING MEDIUM OF A HINDU LAUNDRY

Strength would seem to be the all-important factor in the laundry methods of this young native, and it was surely of him that Mark Twain was thinking when he wrote: "The queerest thing I saw in the East was a man smashing stones with a shirt-front!" The truth of the proverb, "The washerman's brother is a tailor," is obviously incontestable in this instance

Photo. Mr Hon. L. Foster



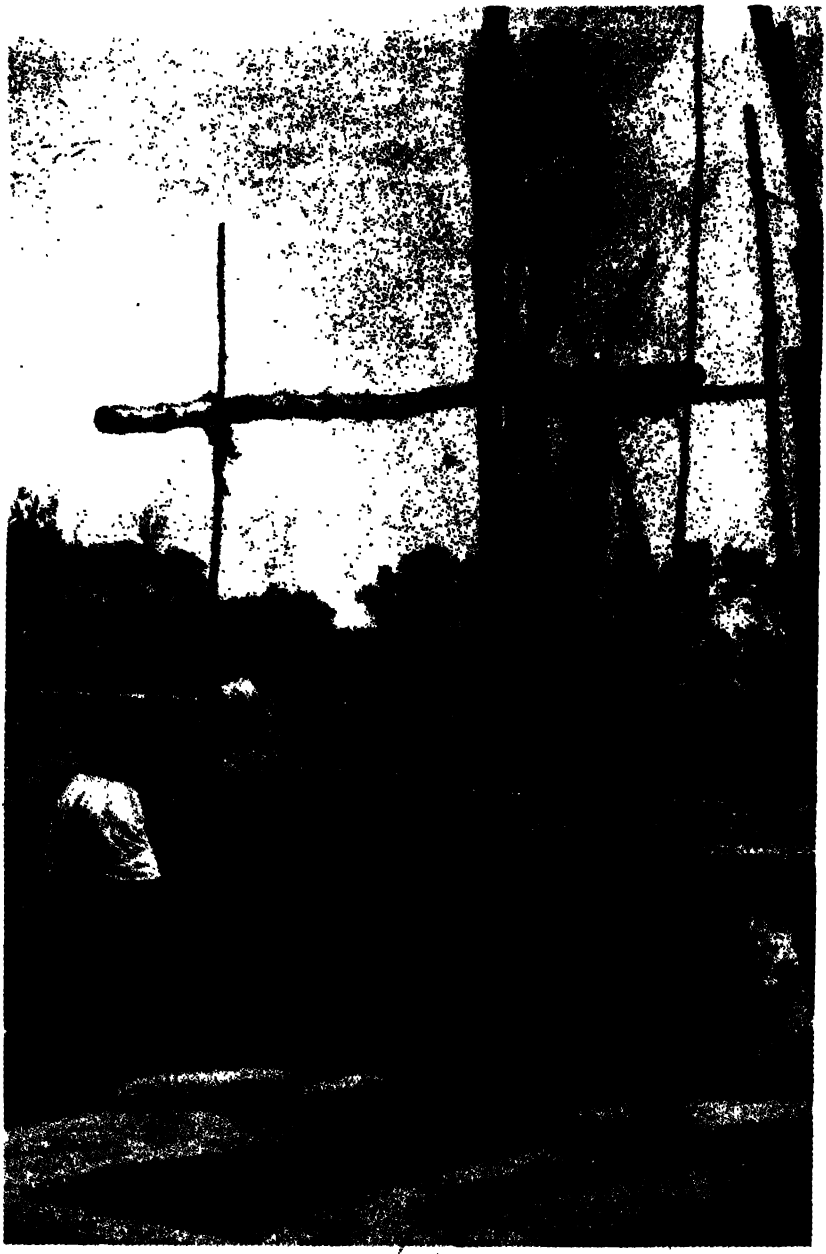
VENERABLE CHIEFTAIN OF SIND AND HIS ATTENDANTS

Sind, a province of north west India, is comprised in the governorship of Bombay It is an arid country dependent on the Indus, and owing to a very scanty rainfall eighty per cent of the cultivated area is irrigated Karachi, the great wheat exporting port near the delta of the Indus, receives the bulk of its exports from the Punjab

Photo, Major W J. P. Redd

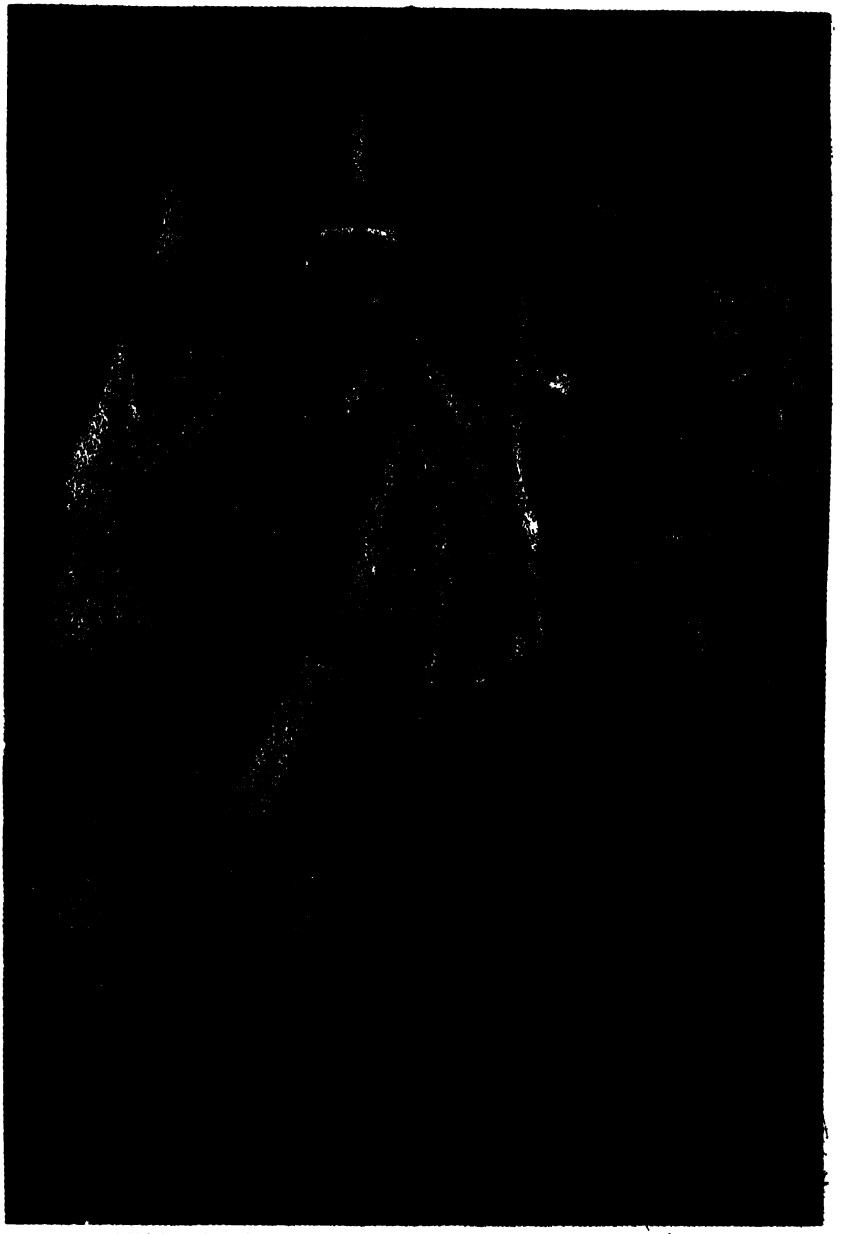
the same coast as Madras, but 100 miles farther south, the town of Pondicherri, divided by a canal into a "Ville Blanche" and a "Ville Noire," the one with the streets and shops and boulevards and the marine promenade of a small French Mediterranean town, and the other a straggling maze of lanes and hovels redeemed from squalor by the graceful fronds of palm trees bowing to the sea breeze, is the chief town of the largest of the half-dozen strips of territory with barely 150,000 souls, still under French rule in India. A statue of Dupleix, who founded Pondicherri, and went near to founding a French Empire of India, looks out upon the ocean in which his ambitions foundered with France's failure to wrest sea-power from British hands

Eight hundred miles across the sea, due east of the Madras Presidency, lie the two chief groups of scattered islands, Andaman and Nicobar, under direct British administration by the Government of India. The aborigines, with tufted black hair and sheeny black skins, are a race apart, as primitive as



RAISING COOL WATER FOR THE THIRSTY LAND

It is many years since grim necessity with her torrid skies first mothered the invention of irrigation systems in India. Perhaps the earliest form of machinery for this purpose was the "denkli," consisting of a pole with, at one end, a bucket, and, at the other, a counterpoise. Here a native stands on the pole at its point of balance, and, by movement to and fro, helps to raise and lower the bucket



LURED FROM THE HILLS TO TURN AN HONEST PENNY

Modest, quiet, and dignified, these women and children are inhabitants of the native villages built upon the spurs of the Western Ghats near Matheran. They come into that health resort to sell their produce, milk and vegetables, for which they find a ready market in the holiday season. Like all Eastern women they carry their burden easily on their heads, using no supporting hand

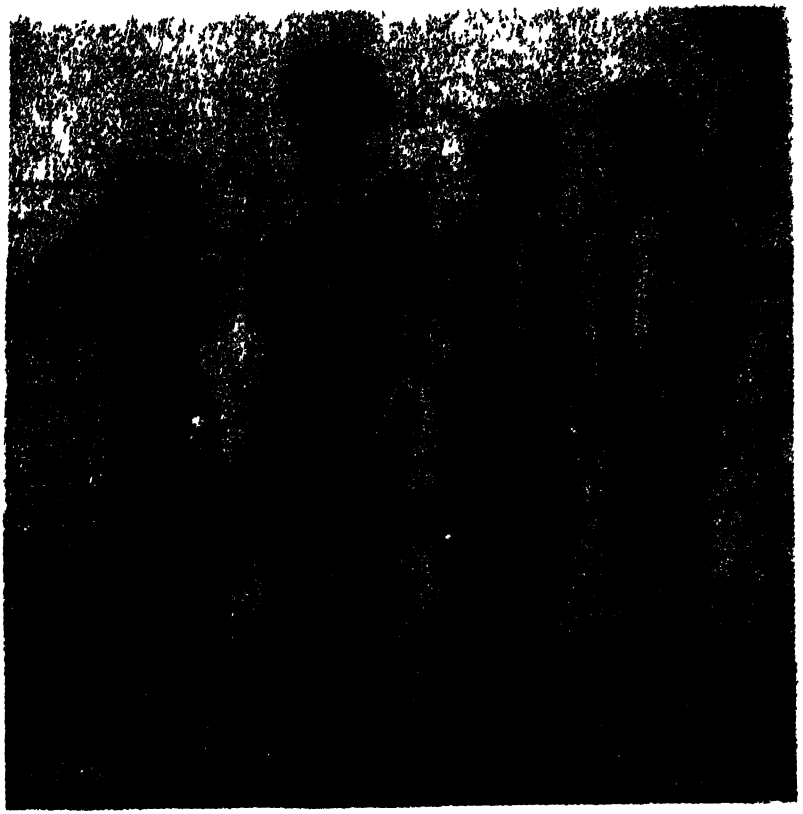
Photo, H. S. Talbot



FRESH VEGETABLES FOR VISITORS TO MATHERAN

Father of the boy and girl beside him, this scantily attired native has come, like the women shown on the opposite page, to sell some of his garden stuff in Matheran. Unlike their neighbours the Kathoris, who live in complete detachment, these villagers are not aborigines but are orderly people well disposed to the civilizing influences of the hill sanatorium established in their midst

Photo, H. S. Talbot



YOUNG HINDU FISHWIVES, AND THE FAMOUS BOMBAY DUCK

From its name Bombay Duck would seem to the uninitiated to be an ornithological species. In reality it is a small eel like fish, Harpodon nehereus, found in large quantities in the Indian and China seas When newly caught it is brilliantly phosphorescent; in a salted and dried condition it is Bombay Duck, a delicacy eaten in a crumbled form as an accompaniment for curry

Photo, Harry Cox

the language they speak and the superstitions that cluster round the worship of their tribal and extremely human god Puluga. Children of nature, they are merry but quick-tempered, with little stability of character, but free from the grosser forms of vice, monogamous, and kindly to their womenfolk and children. The deeply indented coast, with its beautiful coral beds, and the narrow valleys confined between steep hills which rise to over 2,400 feet in the North Andaman, all clothed with a dense tropical vegetation, afford an immense variety of striking scenery. Amongst the many valuable products of the forests the padauk tree yields exceptionally fine timber which, when polished, assumes a deep claret colour of unique quality. The islands, of which Port Blair is the capital, have been used hitherto by the Government of India as the chief penal settlement for criminals sentenced to long terms of transportation. But the system now stands condemned by a recent commission of inquiry.

The broken, forest-clad hill country that rises generally rather abruptly from the Malabar coast, and more gently from the Coromandel coast of the Madras Presidency, whence it stretches on into the wildest regions of the Central Provinces, has provided



ELEVATED DRYING-GROUND — AN ODORIFEROUS INDUSTRY

Bombay Duck is the source of a considerable industry in many a village in the Bombay Presidency. After each elongated "duck" has been more or less cleaned the drying process begins. For several days the fish are hung on specially constructed frames, and the offensive odour emanating from this mass of fish exposed to the sun's hot rays pervades the whole atmosphere of the village

Photo, Harry Cox

for centuries some of the retreats which still shelter the most ancient and primitive of the Dravidian peoples of India. They are for the most part outside the pale of Hinduism, some, however, just on the fringe. The official census has invented for their religions or superstitions the unsatisfactory name of Animism.

Rocks weirdly shaped by nature, or stones rudely fashioned by their own hands, strangely gnarled trees, roaring waterfalls, or silent pools hidden in the recesses of the hills, are the shrines at which they worship the dread powers and elements, vaguely personified and mostly maleficent, that people the air and the forests and the waters around them. The chief cult which they have in common with the highest castes of Southern India is that of the snake-god To kill a snake is a deadly sin, and in some parts of the Malayalim country special groves are set apart as sacred pleasances for snakes, with temples to the serpent king and queen, and thousands of granite images of snakes, and special Brahmins in charge of them.

On the outskirts of even the humblest jungle village a bowl of milk may often be seen exposed under a sacred tree in the hope that it will keep the dreaded cobra at a safe distance from the dwellings of men. Or, again, you may



FISHING-NETS ON THEIR WAY TO THE PRESERVING PICKLE

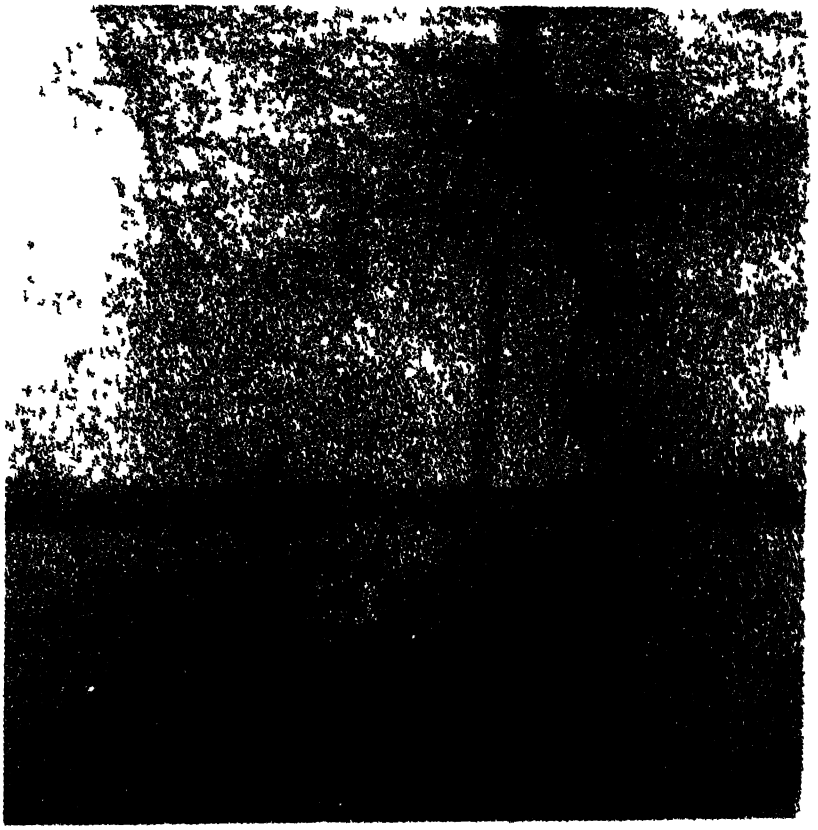
Most of the populace of the fishing villages of Western India are employed in the Bombay Duck industry. Men, women, and children all take a hand either in catching the fish, in curing it, or in making and mending the nets. After the nets have been used they are deposited in a certain pickle which is guaranteed to preserve them until such time as they are again required for use

Photo, Harry Cox

find an upright stone wreathed with flowers to propitiate the goddess of smallpox, or the goddess of some other fell disease that has lately decimated the neighbourhood, or, on the spot where a man-eating tiger has killed a villager, a flat stone with an impressionist representation of a tiger, which is supposed both to avert any further visits from the wild beast and to keep the spirit of its victim from haunting the village where he lived.

Ghosts are a constant terror to the simple folk of all creeds and castes, but to none more than to the Animist jungle folk. Even the highest Hindu castes, like the Nambudri Brahmin and the Nayor, have their magicians and soothsayers, but nowhere is the exorcist who can lay a ghost or disarm the evil eye and all other evil spells, or smell out a witch, quite so mighty a personage as in the primitive jungle where the gods and goddesses of the Hindu Pantheon are still unknown. He is its high priest.

Sometimes a whole tribe acquires a wide-spread reputation for the possession of exceptionally potent charms, like the Malayan caste in North Malabar, who are in great request far and near. On special occasions they enhance their prestige by prancing about in the disguise of hobby horses, or they personate demons and minor deities, wearing



RIDING THE INDIAN WATERS IN SEARCH OF BOMBAY DUCK

This is one of the fishing smacks built by the native fishermen, and although of a clumsy and primitive type it is admirably fitted for its allotted task Bombay Duck is not restricted to the sea being abundant in the rivers and estuaries of Bengal and Burma It is exported principally from the west coast of India Bombay being a centre of trade for the dried fish

Photo, Hugh C. Cave

blood-red masks and pantomime helmets of plaited straw woven into terrifying designs and bamboo hoops from which depends a rustling skirt of long streamers cut out of the banana leaf and dipped in blood

For their incantations blood has to be drawn sometimes from the exorcist's own arm, with which he smears his face, sometimes from animals, and especially from fowls and he either himself sucks the blood of the victim from the neck of the decapitated bird which he plunges, still quivering into his mouth, or else he introduces it into the mouth of the patient to drive out the evil one by direct action

Formerly human sacrifices were not uncommon and the Madras Museum possesses a sacrificial post with a revolving wooden beam roughly fashioned in the shape of an elephant's head, to which the Khonds, who inhabit the hill tracts of Ganjam, in the north of the Madras Presidency, tied the human victim selected by their wizards As soon as the beam began to whirl round the crowds rushed in and hacked off pieces of the still living flesh, which they carried away to bury in their fields to the accompaniment of a ghastly chant, as charms against bad harvests and other forms of ill-fortune Buffaloes, monkeys, and goats became



RITUALISTIC BATHING IN THE SACRED RIVER GODAVARI

The numerous sacred spots with which India is thickly strewn are thronged at certain times of the year by pilgrims Bathing in the waters of a sacred river is believed to be miraculously beneficent and large crowds of pilgrims frequent the banks of those rivers which possess power and sanctity, with an eager reverence they dip themselves ceremoniously each seriously intent on his eternal destiny



HE WON'T BE HAPPY UNTIL HE GETS OUT OF IT!

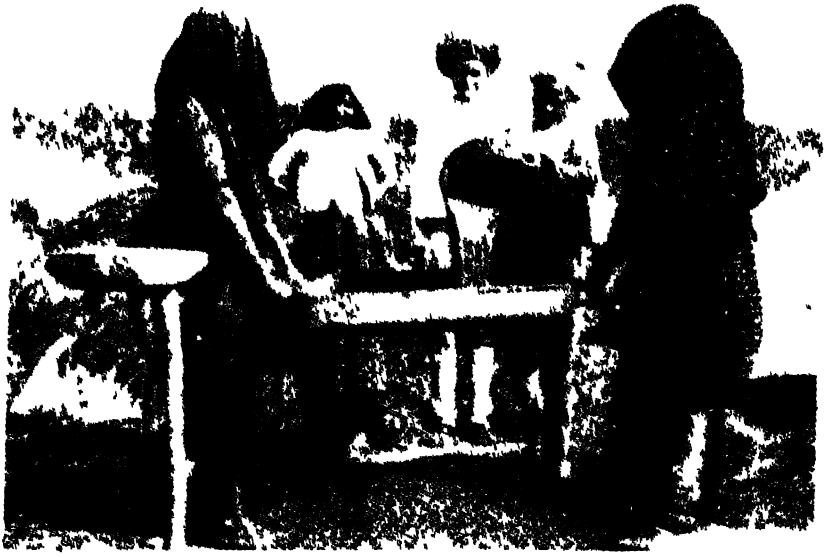
Not everyone enjoys an open air bath! Although he is being washed in the Godavari one of the holy rivers of India, this big boy looks far from pleased His mother, determined to do her work thoroughly, has none too light a hand and has used the stone seen near the boy's left hand instead of soap, which fact probably accounts for the unhappy expression on his face

Photo Harry Cox



HUSBANDMEN OF KATHIAWAR SEPARATING GRAIN FROM CHAFF

Village life in Kathiawar, a province of the Bombay Presidency, has remained unchanged from very ancient times The husbandmen are thrifty and industrious, irrigating and tilling their own fields and their common village lands laboriously Close to every village is the village grain yard, into which the whole harvest of the village is brought to be threshed and winnowed and then measured and divided



CLEANING THE GRAIN IN A VILLAGE GRAIN YARD, KATHIAWAR

After the grain has been threshed or rather trodden out by bullocks, the workers stand on high stools, as shown in the upper photograph and winnow it by pouring it on to the ground from baskets, the wind carrying away the chaff A period of still atmosphere causes much inconvenience Finally, the grain is cleaned by being poured through sieves, as shown here

Photos Major Mesh

the usual substitutes for human victims when British law vetoed the more ancient practice, but the sacrifice of human beings still occasionally occurs, and the popular songs which recall the archaic rites still arouse a holy frenzy

Some of the primitive tribes still live chiefly by hunting, some on the sea-coast by fishing, some by rudimentary agriculture and handicrafts, some, resembling the English gypsies, pick up a miscellaneous livelihood Many of them have their own language and dialects They are often meat-eaters, have none of the Hindu scruples about forbidden food, and they bury their dead instead of burning them Of those who are beginning to rise in the social scale as they come into contact with more modern conditions, characteristic instances are to be found in the Nilgiri Hills, in which the Madras Government spends the hot weather at Ootacamund 7,200 feet above the sea, on the edge of a great plateau of undulating downs

The Badagas now devote themselves to agriculture, the Todas to cattle-breeding, and the Kotas have become artisans A Badaga village, generally situated on a slight hilltop, consists of rows of dwellings under one continuous roof between cultivated fields, with a space in front of each house for drying and threshing grain, and stone kraals in which the cattle are kept A sacred boulder, or an erect stone slab, occupies a central position in the village, and near it is a platform made of bricks and mud, on which the village elders squat at their ease in leisure hours to discuss their affairs and exchange gossip

They are qualifying for inclusion in Hinduism, and have their own temples, at which goats are freely sacrificed, though in some places stone cromlechs of unknown origin are still held in chief



DECCAN JAZZ BAND READY FOR ACTION

Indian taste in music is peculiar but is certainly worthy of a deeper study than it has yet secured The large and weird instruments are constructed from most crude material, dried gourds being chiefly in request The performers set to work with great solemnity, and are unwearied in their exertions to produce a wealth of sound The toy panther on the floor is the talisman of this band

Photo W H Sendall



COPPERSMITH OF KARACHI AT WORK OUTSIDE HIS SHOP

Many compliments are passed on the pots and pans of the Indian household, even the common vessels of earthenware being pleasing to the eye. The Hindu is exceedingly particular in his choice of brass and copper utensils, ordinary examples of which—despite an absence of ornamentation—are of a highly artistic outline; this coppersmith is well versed in the most approved designs

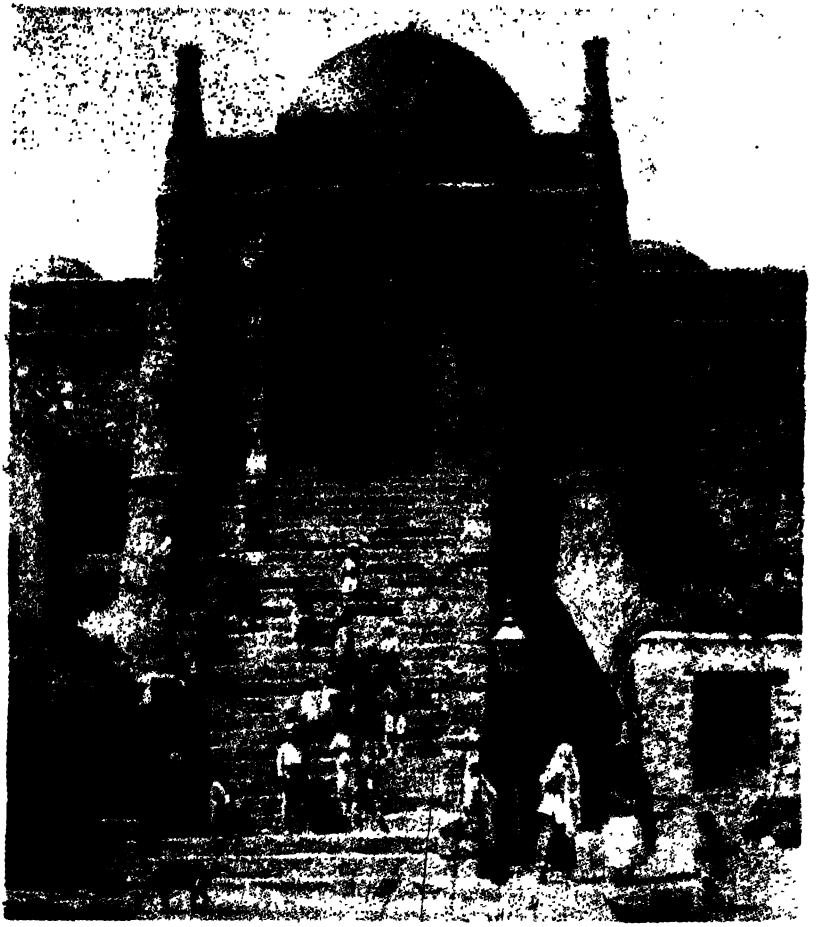
Photo, Major W. J. P. Rodd

reverence. The men wear a long body-cloth, often striped with red and blue, and broad turbans, or quaint nightcaps of the brightest colour, while the women wear a white body-cloth with a white under-cloth tightly wrapped across the breasts and reaching to the knees, and on the head a white cloth folded like a cap. The men are branded on the shoulder and fore-arm, for this is believed to give them strength, and the women are copiously tattooed with rows of dots and stars on forehead, arms, and wrists. They are admirable cultivators, and many Badagas go off to work as gardeners in European houses as far even as Madras. The Todas lead a simple pastoral life, maintaining a large-horned race of semi-domesticated buffaloes, on whose milk and its products they largely depend. Their small hamlets consist of a few huts built of bent bamboos closely laid together and fastened with rattan, the hive-shaped roof being thatched and the two ends closed with solid planks of timber and a doorway cut through at one end. Each hamlet owns its own herd, which is driven every night into a circular enclosure surrounded by a loose stone wall, and has its own primitive dairy some distance away from the dwelling huts, with its

own dairy priest and dairy temple, conspicuous for its tall, conical, thatched roof crowned with a large flat stone.

Polyandry still obtains among the Todas, a woman being often married to two or more brothers, and perhaps for that reason the men do all the work, even in the dairy, while the women, copiously tattooed, spend their time buttering and curling their glossy ringlets. Their ascendancy, which is certainly not due to any physical charm, for the men are far finer physically, is however declining with the restraints now placed upon female infanticide.

The Kotas, though looked down upon by both Badagas and Todas as meat-eaters and even carrion-eaters, and addicted to heavy bouts of drinking, are admittedly skilled artisans, blacksmiths, tanners, potters, rope-makers, and even gold and silver smiths,



LOITERING IN THE SUNSHINE ON THE STEPS OF A MOSQUE

In this beautiful temple of worship, one of the many mosques of Central India, the artistry of the ancient Moguls can be traced. The massive construction of the pillars and walls speaks well for their architectural methods, and the building has suffered little since the days of that Mahomedan Tartar Empire when it was erected. Such a lovely spot naturally attracts many devotees of beauty

Photo, Major W. J. P. Rodd



AT THE FEET OF THE IDOL AS UNRESPONSIVE AS ITS STONE

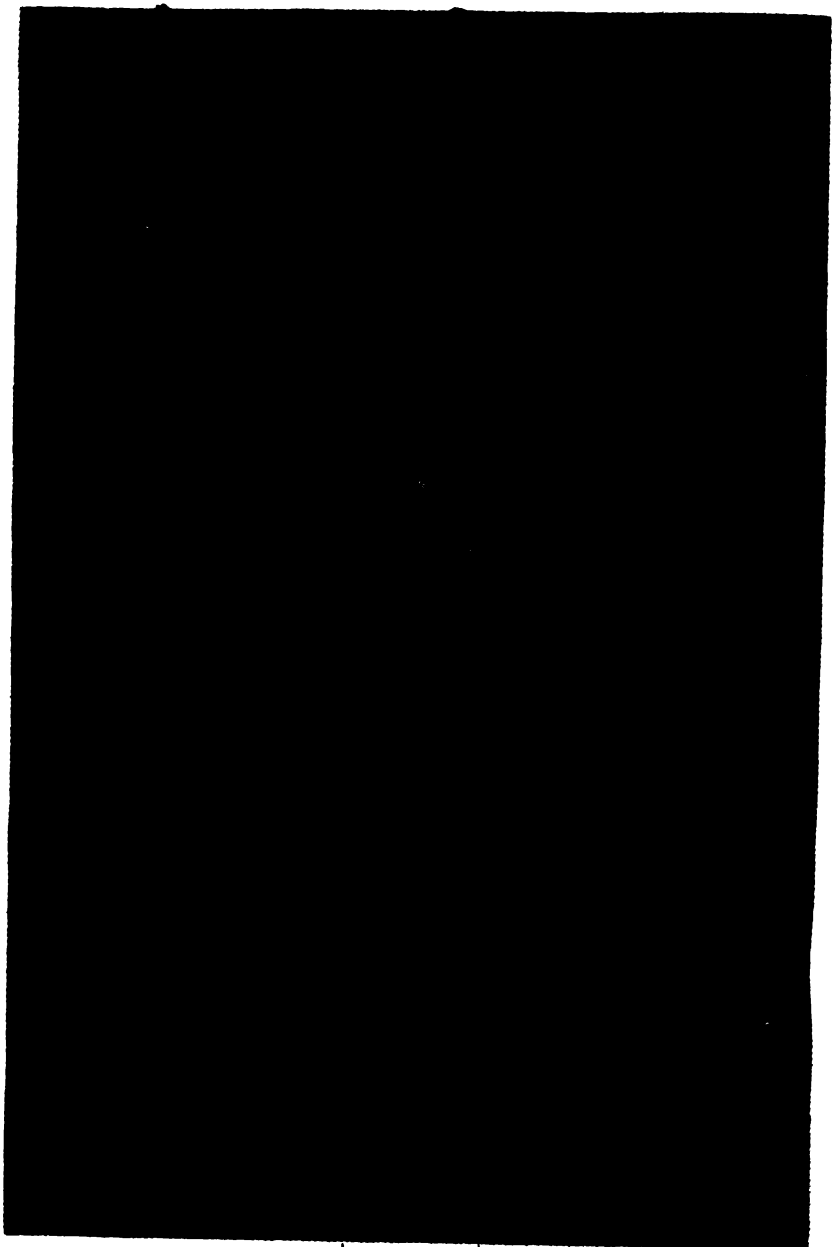
Jainism, a form of the Hindu religion, is celebrated for the splendid building of its many temples. Here a Jain priest is seen bearing a humble sacrifice to lay before the giant toes of this mighty image, over sixty feet high, which for a thousand years has stood upon a hilltop near Belgola, Mysore, its dark mass silhouetted against the brilliant skies of Ind

Photo, F Deseille Walker

indispensable to the other hill tribes. But their physique is inferior, their huts more squalid, even their code of morality, if they have one, lower. They are polygamous, not polyandrous.

Their temples, consisting generally of two pent-shaped huts on a large square, walled about with loose stones, may be dedicated to Siva or to his consort, but they contain no images of the deities, and the chief god in whose honour they hold prolonged and uproarious festivals, with much drinking and indecent dancing, is a tribal god, sometimes personifying cholera, of which they stand in mortal dread.

North of the Nilgiri Hills one drops down suddenly into the large native state of Mysore, with nearly six million inhabitants, for half a century under direct British administration, but restored in 1881 to the ancient Hindu dynasty which had gone under in the days of the great Mahomedan adventurers, Haider Ali and Tippoo Sahib. To the wealth of its forests, in which the sandalwood tree, exploited mainly up to the Great War for the German perfumery



HIGHLY DECORATIVE BEAUTY OF UDAIPUR CITY

Udaipur, founded in 1568, is one of the most picturesque cities in India; the beautiful granite and marble palace and the Juggernaut Temple in the Indo-Aryan style being its dominant features. No less attractive are the inhabitants of the city, and this dusky young mother with her bonnie boy astride her hip makes a charming picture against the magnificently-carved background

Photo, Frank Hosley



GENTLE VOTARESS OF THE GENTLE JAIN RELIGION

Speaking generally, the Jains are a rich community engaged in banking and wholesale commerce. They practise a strict morality, and so scrupulously regard the vital principle that, not content with being vegetarians they strain all the water they drink through a cloth to avoid destruction of insects it might contain and sweep the ground before sitting down lest they should crush some immortal soul

Photo, Major Mack

market, and to that of its fertile agricultural districts, has been added within the last thirty years that of the great Kolar goldfields, equipped with every modern appliance and served by a railway line of their own, which have produced as much as nearly £2,000,000 worth of the precious metal in one year from their free-milling quartz veins

Of the native states of India, Mysore is among the most progressive. There are still some primitive Animistic tribes

black magic are in very great request both for the recovery of stolen property and for the secret killing of enemies by cabalistic incantations. Too foul altogether for description are the rites by which both initiation into the art of black magic and its effective practice are accompanied.

Others, on the other hand, are more reputably employed as the guardians of village boundaries, of which they are supposed to have inherited an intimate



GLIMPSE OF ANIMAL LIFE WHILE TRAVELLING NEAR UDAIPUR

The wild woodland creatures of India keenly resent intrusion into their forest fastnesses, and the railway-lines have succeeded in driving them deeper into the jungle But monkeys, with their insatiable curiosity, quickly grow accustomed to strange sights, and watch the trains go by, and even mount the platforms where they never fail to receive kindly attention at the hands of the passengers

Photo, Frank Bailey

in the jungles and the hills, and the population is for the most part of Dravidian origin, and speaks mostly Kanarese, which is another Dravidian tongue. Among the "untouchable" castes, shunned by all the higher caste Hindus, the Holeyas, as the Paraiyans, or Pariahs, of Mysore are called, who form one-tenth of the population, occupy the lowest place of all, though as devil-dancers those among them who are specially credited with a knowledge of

knowledge from the times when their forbears were mere serfs, sold and bought with the land, or chattels owned by the individual cultivators on whose estates they happened to be born. Their houses are mean thatched sheds, often merely partitioned off with a few coconut branches, and easily shifted, according to the needs of times and seasons. They are worshippers of devils and of ghosts, and eaters of unclean food, and the distance within which they may not



STROLLING MENAGERIE AND ITS TURBANED TRAINERS

All over the world a dancing bear or a performing monkey still attracts the attention of passers by, and India has never lacked in respect of wayside entertainments The two small simians with their bell hung collars make an excellent advertisement as they bestride their hirsute mount, whose features are veiled in some apparatus of the show The bear, too, has a smile for the camera



SWIFT AND SINUOUS CRUELTY BURNING IN THE PARD

Cheetahs, or hunting leopards, are natives of the Deccan, where they are trained for hunting the antelope They are long limbed, rough haired animals, with blunt, only partially retractile claws When loosed from the leash the cheetah springs on its prey with a swiftness exceeding that of any other mammal, and if it misses the kill seldom follows the quarry, but returns to its master

Photos, H S Talbot



DONKEY AND DHOBI ON THEIR HOMEWARD WAY

Indian donkeys are very small, and their life is an incessant round of hard work on food which they mostly have to find for themselves. At the end of the day's work their masters mount the patient little beasts, tucking up their legs, which otherwise would touch the ground, with a grotesque effect exemplified by this dhobi, or washerman, homeward bound



JOGGING ALONG THE HIGHWAY IN THE DUST AND HEAT

These are members of one of the numerous wandering tribes of India, their particular name being Banjaras. The small family seen here is pursuing its never-ending journey, slowly and painfully, along the parched road, the mother with her child astride the back of one of the ubiquitous bullocks that are used so extensively for so many purposes. The hump makes a good substitute for a saddle pommel

Photos, H. S. Talbot



WELL-MATCHED CARRIAGE CAMELS PLYING FOR HIRE

Camels supersede cattle for all agricultural operations in the Indus valley and in the sandy desert that stretches into Rajputana and are extremely numerous in the Punjab Broken to harness they make docile draught animals and are constantly used for vehicles plying for hire A well matched pair like that shown here cut a very presentable figure in their own familiar environment



NATIVE LADIES OUT FOR AN AIRING IN A "RŪTH" AND PAIR

Varieties of the humped breed of cattle in India are numerous, some of them very fine and Government does much to encourage and stimulate improvement of the indigenous breeds Notable herds are found in Mysore Gujarat the Punjab Madras, and in the Central Provinces, where there is a particularly high class breed of trotting bullocks in great demand for wheeled carriages

Photos H S Talbot



MUCH-MONEYED MAN OF INDIA
This spruce individual, with his trim beard and neat apparel, is a banker, and enjoys much prestige among the members of the community who support his profession
Photo, H. S Talbot

approach a Brahmin is 128 feet, which is the greatest prohibited distance for any "untouchable" caste.

Only slightly less abased are the Madigas, who are workers in leather, a profession held to be hopelessly "impure" by Hindus of the higher castes. They remove the carcasses of dead cattle and dress the hides to provide the villagers with thongs for their bullock yokes and buckets for raising water. But among both Holeyas and Madigas some are beginning to emerge out of the slough, either by their own industry and talent for money-making or thanks to the admirable work which is being done among them by Christian missionaries

Altogether, in Mysore one leaves behind something of the stagnant atmosphere of the Dravidian south and notes a gradual transition to the more progressive atmosphere of Aryan India Polygamy is rare. Polyandry and infanticide are rare also, and there are scarcely any remains of the ancient matriarchal system. The almost uniformly white garments of the extreme south make room for more varied colours; the women's sari, wrapped round the lower limbs and brought up over the shoulders, is usually of dark blue or dull red with yellow borders and their tight-fitting bodices, which leave the arms, neck and throat and the middle bare, are often of a gay colour or adorned with gay trimmings Their hair is picturesquely dressed, in different ways, according to their caste, and sometimes finished off with a spray of bright flowers or with gold and silver ornaments

Among the well-to-do classes, rich silk from indigenous looms is worn instead of the cotton materials which the poorer classes can alone afford. Other signs of wealth are cumbrous silver anklets, as well as ear and nose rings, sometimes of gold and precious stones. Mysore, the capital of the state, has a large modern quarter, with government and public buildings, including the new palace of the Maharaja, more showy, perhaps, than beautiful; and Bangalore, with a British military station, is one of the most attractive of the semi-European towns of Southern India.

The Mahomedan population of Mysore is small—barely five per cent.—but the Hindus have not forgotten the days of Mahomedan domination from which the British freed them; and even if they were inclined to forget it, they have close to their own borders reminders of what it was and can still be. The narrow strip of territory between Mysore and



PIOUS PILGRIM RETURNING WITH THE HOLY WATER

Countless pilgrims flock yearly from distant parts of India to the river Ganges, the entire length of which possesses sanctity and supernatural powers On their return many treasure receptacles filled with the sacred liquid, and their hearts are at rest, for having bathed in "Mother Ganga" at the appointed season and with certain prayers they firmly believe that they are washed clean of their sins

Photo, H S Talbot

the Malabar coast is the home of the Moplas, or Mappillas, a Mahomedan community of over 800,000 souls, partly the descendants of Arab traders who settled from time to time on the coast, and partly of Hindus of the lower castes more or less forcibly converted to Islam in the days of Tippoo Sahib



ASCETICISM CARRIED TO EXTREMES

Held ever in the one position his arm has withered and the finger-nails have grown through the palm of his hand It is for the advancement of his spiritual welfare that the Hindu ascetic thus mortifies his flesh

Photo, H S Talbot

Lawless and brave, they have always been notorious for their fanaticism, and there have been periodical outbreaks throughout the last century, sometimes directed against the British Government, but more frequently against their Hindu neighbours None, however, has been so fierce and so widespread as the rising in the summer of 1921, which followed the pro-Turkish agitation engineered by Indian Mahomedan extremists It was aimed originally at the British raj, and several Europeans were done to death at the outset, while the town of Calicut was for a short time in some danger

But it soon took the shape of a ferocious campaign against the Hindus, with plunder, arson, and murder on a vast scale, and indescribable cruelties perpetrated upon Hindu men, women, and children when they refused to pronounce the Mahomedan confession of faith Large bodies of troops had to be moved into the district, and owing to the very difficult character of the country and the dense forests specially adapted to guerrilla warfare, several months elapsed before the last Mopla bands were destroyed and order at last restored

Not actually in Mysore territory, but in the adjoining district of the Madras Presidency, north-east of it on the banks of the Tungabhadra river, one of the chief tributaries of the Kistna, lie the mighty ruins of Vijayanagar, once the splendid capital of the last great Hindu kingdom of Southern India to be laid low by the flood of Mahomedan conquest The site on which Vijayanagar, the "City of Victory" stood, is scarcely less wonderful than the ruins of the city itself, which once had a circumference of sixty miles

As far as the eye can see, great masses of bare granite boulders have been piled



TWO CHEERFUL CAPTIVES IN TEMPORARY BONDAGE

Forcibly detained thus the evil-doer has leisure to contemplate his imperfections but whereas in England the delinquent usually had the stocks to himself, here the instrument is capable if necessary, of accommodating a whole family By only imprisoning one foot still more accommodation is gained



PERPETUAL MOTION IN QUEST OF RIGHTEOUSNESS

Less painful than the self-mortification selected by the holy man shown on the opposite page, but more fatiguing, is the religious exercise practised by this Dhanukdhari fakir He represents himself as in a state of perpetual motion, shuffling his feet and quivering when not walking, and never for an instant keeping still How he contrives to sleep is a matter into which his admirers do not inquire too closely

Photos H S Talbot

up as if by giants' hands into mountainous ridges, or stand poised one on the top of the other like cyclopean logging-stones, while even the level spaces between these natural scarps are encumbered with detached blocks of such colossal size that one of them has been fashioned into an uncouth but startling figure, some thirty feet high, of the Man-Lion incarnation of Vishnu

It must have been no easy task to lay out a city for a population of many hundred thousand souls amidst such surroundings. Those granite bulwarks, however, served as natural defences to strengthen the sevenfold lines of wall which enclosed the inner city with the royal residence and the chief government buildings. To the north the city was protected by the Tungabhadra sweeping round the castellated hills of Anegundi, the parent fortress of Vijayanagar.

A large lake, artificially dammed for purposes of irrigation, covered the southern approach. It is difficult now to follow the exact plan of the city. Only one great street remains relatively intact, with a double line of stone-built mansions, mostly gutted and roofless, but showing an almost unbroken front of pillared and painted porticoes. These must have been the residences of the great nobles. The poorer quarters consisted largely of mud houses and mat huts, and have long since disappeared. Palm groves and mango trees still line the stone-revetted water-channels which once irrigated pleasure gardens and orchards.



ONE OF A LARGE COMPANY OF SAINTS

Usually of Mahomedan origin, the Pirs are holy men, supported during life and venerated after death by Mahomedans and low-class Hindus alike. Rather a miscellaneous lot, they are found throughout India, this man's habitat being in Gwalior

Photo, H. S. Talbot

Scattered over the whole area are the eloquent remains of palaces and temples. Neither Madura nor Tanjore can show a more splendid gopuram or pylon than that which rises to a height of over 160 feet at the north entrance of the great temple of Siva, still an object of pious pilgrimage from all parts of India. Nowhere has the sacred architecture of Hinduism found more characteristic expression than in the temples of Krishna and of Vitaswami, with their terrific deities in dim, mysterious shrines, their pillared halls, their graceful columns, each crowned with the carved plantain-flower bracket, their weird avenues of hippogryphs

and other fabled monsters, and their endless processions of ceremonial elephants in bas-relief along the walls

The "Zenana" palace and the "Ladies' Bath," the Council Room and the King's Throne, a lofty granite platform with sustaining walls on which legends from the Ramayana unfold themselves in storeyed relief, and, of more impressive dimensions than perhaps any other building, the massive domed elephant stables, afford each in its own style abundant evidence of the wealth and art lavished on their capital by successive rulers of Vijayanagar.

The iconoclastic zeal of the Mahomedan conquerors spared nothing in the final sack of the city. They mutilated every carven figure within their reach, just as they struck down every living "infidel" without mercy for age or sex. They made of the teeming city what it has been ever since, a solitude in which King Cobra reigns supreme. But the solitude merely enhances the pathos of so much departed greatness

Vijayanagar was in its day not only the capital of a powerful state extending from sea to sea across the southern portion of the Indian peninsula from the Kistna down to Cape Comorin, but also the opulent emporium of a vast trade which ultimately came into touch through Goa with the whole Western world. "Its streets," says the Portuguese Barbosa, a cousin of Magellan, who travelled in India in the first decade of the sixteenth century, "are constantly filled with an innumerable crowd of all nations and creeds. There is an infinite trade in the city." Abdur Ruzzak visited it as ambassador from Persia in 1443, and words fail him to describe the splendour of the city, which "is such that the pupil of the eye has never seen a place like it, and the ear of intelligence has never been informed that there existed anything to equal it in the world." Not less dithyrambic is his account of one of the great Durbars which he attended during his residence at Court :—

In pursuance of orders issued by the King, the generals and principal personages from all parts of the realm presented themselves at the palace. They brought with them a thousand elephants, which were covered with brilliant armour and with castles magnificently adorned. During three consecutive days the vast space of land magnificently decorated, in which the enormous elephants were congregated together, presented the



MAKING A MERRY NOISE
Music enters largely into Indian marriage ceremonies, and this trumpeter plays a prominent part in native wedding processions. In unaccustomed ears the fearsome instrument makes a most unholy din
Photo, H. S. Talbot



WOMAN WATER-CARRIER OF HYDERABAD

Grinding the grain is the chief employment of the women of India, and is regarded as a feminine occupation, but there are many tasks in which the men seldom lend a hand Water-carrying is taken up by some women almost as a profession, but judging from the emaciated look of this woman the hard work is leaving its mark on her health—if not on her cheery disposition

Photo, T A. Herbert



NOVEL METHOD OF TRANSPORTING BARRELS OF BEER

The huge cask supported on the heads of these Indian women contains beer for a British military canteen; a particularly awkward as well as heavy burden it would appear to be, but the women, nothing daunted, step briskly along the street. The heavier the load the quicker their pace, as though they believed that speed would assist them to make their task easier as well as shorter

Photo, T. A. Herbert

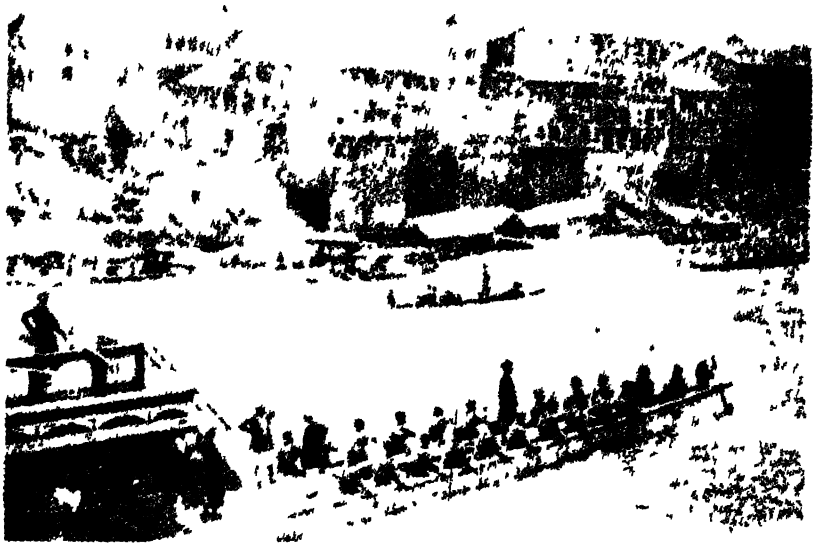
appearance of the waves of the sea, or of that compact mass which will be assembled at the day of the resurrection

Over this magnificent space were erected numerous pavilions to the height of three, four, and five storeys, covered from top to bottom with figures in relief In the front of this place rose a palace with nine pavilions magnificently ornamented In the ninth the King's throne was set up The throne, which was of extraordinary size, was made of gold and enriched with precious stones of great value Before the throne was a square cushion, on the edges of which were sewn three rows of pearls

During the three days the King remained seated on this cushion. When the fête was ended I was introduced into the middle of four galleries, which were about ten ghez (twenty-one feet) both in length and breadth The roof and the walls were entirely formed of plates of gold, enriched with precious stones Each of these plates was as thick as the blade of a sword and was fastened with golden nails

The glory of Vijayanagar endured for about two centuries, and came to an end when the Moslem Sultans of the Deccan finally composed their own bitter feuds in order to sweep down upon the decaying Hindu kingdom of the south, the prospect of unmeasured loot stimulating equally their religious zeal and their desire to avenge past defeats Treachery and cruelty, almost unparalleled even in those days, marked this last campaign The poor old king, Rama Raya—ninety-five years old according to Fershtah—collected the Hindu hosts together to the number of 900,000 foot and 45,000 horse, with 2,000 elephants and 15,000 auxiliaries

The clash of battle came on Jan 23, 1565, near Talikot, to the south of the Kistna At first fortune hesitated Rama Raya descended from his litter to encourage his army, and seated himself in a conspicuous position "on a rich throne set with jewels, under a canopy of crimson velvet," with heaps of money all round him for the instant reward of conspicuous bravery But all was of no avail A furious charge of Mahomedan cavalry broke the Hindu centre Rama Raya was captured and his head struck



GRASS-GROWN ROOFS BY SRINAGAR'S TURBID STREAM

From the windows of the houses and on their weedy roofs, from the crumbling banks of the wharf, in boats and canoes and from every coign of vantage, the townsfolk crowd to see the show, for it is not every day that the royal barge goes by Still, the dwellers by the water have ever the changing surface of the Jhelum to call them to their windows

Photo, G T Bookless



TRAVELLING BY EKKA THROUGH THE HEIGHTS OF SRINAGAR

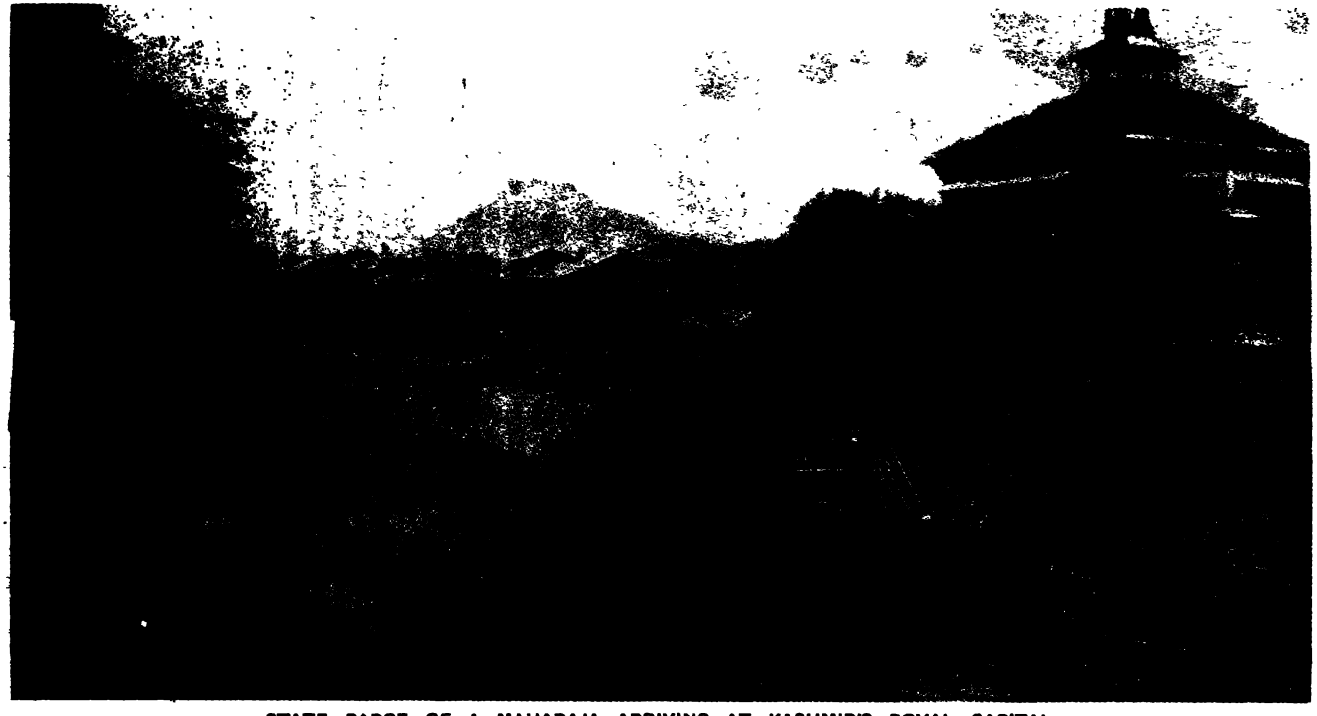
Throughout India the ekka is the ordinary vehicle in which the natives travel, and until recent times was in many places the only one available for Europeans Two- or four-wheeled, and drawn by bullocks, or, as here, by horses, they are springless, uncomfortable carts in which the traveller sits where and how he can and possesses his soul in what patience he can command

Photo, Publishers' Photo Service

off, and raised on a long spear to be visible far and wide.

The Hindus broke and fled. The slaughter was terrific, and the plunder of the Hindu camp so great that "every private in the allied (Mahomedan) army became rich in gold, jewels, effects, tents, arms, horses, and slaves." Panic reigned in the defenceless capital, the royal family having no thought but to save themselves and their treasure by headlong flight. On the third day the Moslem conquerors stood within its walls, and for five months the work of slaughter and destruction went on which converted one of the greatest cities India has ever boasted into a wilderness. Thus ended the last great Hindu kingdom of Indian history.

Most Hindus themselves have now forgotten the very names of the great Vijayanagar rulers, but at the gate of the splendid temple which they built the Brahmin goes on levying his toll from the pious pilgrims. One picture of Vijayanagar will remain always in the writer's memory. The hideous monolithic statue of the Ugra Narasimta incarnation stood out, doubly gigantic and terrific against the flaming background of a stormy sunset, and a young peasant woman, herself little more than a child, with an infant son on her shoulder, stole up in fear and trembling



STATE BARGE OF A MAHARAJA ARRIVING AT KASHMIR'S ROYAL CAPITAL

Its many paddles sweeping and flashing with the muscular play of strong, brown arms, the royal craft steers its proud, unhesitating way. The river is the Jhelum, and flows through the vale of Kashmir, while on its banks are seen the houses of Srinagar, the capital, with their grass-grown roofs. The stream is spanned by native-built wooden bridges of curious appearance, and there is a royal palace, for once the Mogul Emperors had their hot-weather residence here. The place is further remarkable for two hills, the Throne of Solomon and the Hari Parbat, crowned by a temple and fort respectively

Photo, G. T. Bookless

to lay her propitiatory mite of sweet-smelling wild flowers at the broken feet of the monstrous deity

The greater part of the Vijayanagar Empire was divided after Talikot between the Mahomedan conquerors, but in the south some of the members of the royal house contrived to retain fragments of territory and a semblance of independence It was a small raja, claiming descent from the rulers of Vijayanagar, who conveyed to the English in 1629, by a grant inscribed on a plate of gold, the site for the first fort and settlement, a few miles north of Madras, from which British power was to start forth to the conquest of the Indian Empire

The desolate site of Vijayanagar is only divided by the Tungabhadra river from the great Mahomedan state of Hyderabad, a survival itself of one of the Mahomedan kingdoms which laid it low, and the Hindus who form the vast majority—nearly nine-tenths—of the subjects of the Nizam o Hyderabad know some thing of what Mahomedan domination meant in olden times in spite of certain restraints which the British overlordship places on the worst forms of Oriental despotism in even the most powerful of native states



LEISURED BEAUTY OF KASHMIR

Her father is a village headman near Srinagar, the capital of the mountainous and secluded native state of Kashmir and his social status forbids her employment in the famous shawl industry which has its chief centre in the town

Photo Col W B Pearson

None is more powerful than Hyderabad Its population equals that of Belgium and Holland combined, and its area is three times larger. Its public revenue is only about £4,000,000, but the Nizam's private wealth is untold, and at court and on his travels, as well as in the privacy of a zenana maintained on a scale which King Solomon himself would have envied, he keeps up in modern India all the traditions of Mahomedan despotism He traces



TODA LADIES, WHOSE CHIEF GLORY IS THEIR HAIR

Seven yards of unbleached cotton cloth twisted negligently round their body is the only garment of the Toda women, supplemented in cold weather by a brown woollen blanket bought at the native bazaar but obviously of Bradford manufacture The only real beauty of these women is their fine and glossy hair, which they twist into ringlets with "curl papers" of dwarf palm-leaves

Photo, Mrs Lynde

his descent from one of Aurungzebe's successful generals who brought the independent Mahomedan kingdoms of Central and Southern India under subjection to the Mogul Empire, but when that Empire fell into dissolution, his forbears threw off their allegiance to it, and ultimately entered into relations of permanent alliance with the British raj. The Nizam who succeeded in 1911, and upon whom the King-Emperor conferred the exceptional title of "His Most Exalted Highness," is not only the foremost but the most independent of the feudatory princes of India, and his ideas and methods of rulership are reputed to be sometimes very medieval, though great reforms were introduced on European lines by the two Salar Jangs into the administration of the state in the latter half of the nineteenth century, and a certain number of European officials are employed at headquarters.

The population is mostly agricultural, and except in a few favoured regions the villages look more than usually poverty-stricken, often consisting merely of small mud houses roughly thatched or tiled, and in the case of the "untouchables," of whom there are a million and a half in the state, of miserable huts made of reeds and hurdles, plastered over with mud and cow-dung. Even among well-to-do Hindus so tenacious an institution as the joint family system breaks down after one generation under arbitrary and oppressive state exactions.

In the great capital city of nearly half a million inhabitants which gives its name to the state, Mahomedan ascendancy is naturally more in evidence than in the rural districts.

Four stately minarets, 180 feet high, rise in the middle of the city, whence four chief roads radiate to its outer walls, and more conspicuous than any of the numerous royal palaces is the Mecca Mosque, built entirely of stone and surmounted by two large domes, rising 100 feet above the arches of the roof Almost all the great families of the state are, like the reigning dynasty, Mahomedan, and some of their palaces rival those of the Nizam himself for size and ornateness of architecture

The Mahomedan population is apt to bear itself still with all the haughty pride of a ruling race, and on gala days the young nobles, richly attired and mounted on gaily caparisoned horses, monopolise the principal streets with prancing cavalcades, making the night as well as the day hideous with the chronic feu de joie of their picturesque carbines and pistols, more suitable, however, for such festive displays than for the stern business of modern warfare

The ancient fortress of Golconda, on a ridge of bare granite only five miles west of the city, with a castellated wall three miles in circumference and eighty-seven well preserved bastions, and the granite tombs of the old Kutb Shahi Sultans, may still recall to the Mahomedans of modern Hyderabad the days when Islam was supreme in India But a British cantonment not much farther off in another direction is also there to remind them that the final responsibility for peace and order and tolerance rests now with the British raj That is the meaning of the double-storeyed



FAMILY REUNION OF THREE GENERATIONS OF TODAS

Toda men wander far afield when grazing their cattle, and so are seldom at home To celebrate the return of this head of a family his wife and daughters have donned their festal striped "chudders" and ranged themselves beside him while the aged grandmother smiles happily in the background The thatched shanty with its fowl house entrance appears rather small for so large a family party

Photo, Mrs Lynde



HERDSMEN AND AGRICULTURISTS FORGATHER AT A WOODCUTTER'S SHELTER IN THE NILGIRI HILLS

A pastoral tribe in the Nilgiri hills, the Todas are simply herdsmen The four men behind the women on the left well exemplify the hairiness of this tall brown people, whose conditions of life are very primitive Their chief link with the outside world is the agricultural Badaga tribe, one of whom, in white robe and striped turban, is standing behind some Kanarese police officials on the right The Badagas visit the bazaars to sell their produce and take back food and raiment for themselves and their Toda allies

Photo Mrs Lynde

barracks built for British troops at Secunderabad, where the broad shady avenues laid out with infinite care throughout the cantonment form a grateful oasis in a great steppe-like plateau, broken only with frequent outcrops of underlying rock, stark and scorched black by the sun.

American Civil War, has come to be known as the black cotton country; and there, too, we pass into a land inhabited by a race largely Aryan in descent, which has played within recent centuries a part in Indian history far more conspicuous than its mere numbers would suffice to explain.



MEMBERS OF AN INTERNATIONAL BROTHERHOOD

This great movement of the Boy Scouts is spreading rapidly in all quarters of the globe, English methods being adopted in many a foreign country where kindred organizations for boys have been started. In India great enthusiasm is aroused by this movement, one of the chief aims of which is to promote mutual goodwill and comradeship between the boys of the various nations of the world

Photo, F. Deaville Walker

The southern and eastern portions of Hyderabad state, and especially the wild forest tracts in the north-east, which border the Godavari and merge into the equally wild jungles of the Madras Circars and of the south-eastern districts of the Central Provinces, are chiefly inhabited by Dravidian races. But in the west and north-west the Deccan trap has formed great stretches of that wonderfully fertile black soil which, since the cultivation of cotton received a sudden impetus during the

We are on the *threshold of Maharashtra, the homeland of the Marathas or Mahrattas, a hard-bitten people, by no means unworthy sons of the hard-bitten country produced by the peculiar cosmic convulsions which shaped this part of the Indian continent in the womb of Time.

Just within the north-west borders of Hyderabad state, the wall paintings of the rock caves of Ajanta have preserved a singularly vivid record of Buddhist piety and a high standard of art



PARIAHS AT HOME IN A VILLAGE NEAR MADRAS

Besides the four recognized classes or castes in India, there is a fifth-class man who has no caste, and therefore comes under the category of Out caste or Pariah Throughout India the Pariahs are looked upon with contempt and aversion, and are treated by other castes as slaves Theirs is a hand to mouth existence, and they never know what the morrow will bring them

Photo, F Deavills Walker



BOYS WHO ARE BLESSED WITH A BRIGHT MEMORY

The Tamils form the most civilised and energetic of the Dravidian peoples, and are certainly the most enterprising of the south Indian tribes. These Tamil school-lads, with their wooden slates and the marks of their god on their foreheads, meet with few difficulties at their lessons; the race is credited with an astounding memory, and possesses combined qualities of patience and politeness

Photo, F. Deaville Walker

throughout the eight centuries, from 200 B.C. to A.D. 600, during which they were the abode of Buddhist anchorites, whose freshness and delicacy of expression seem to claim some spiritual and artistic kinship with the devout monks of the early Italian quattro cento.

Among the rock-temples of Ellora, only a few miles off, the great monolithic temple of Kailas, entirely isolated from the surrounding cliff, out of which a courtyard—for it has been hewn 154 feet wide by 276 feet long at the base—has stood, on the other hand, ever since the eighth century, as an imperishable monument to the enduring victory of Hinduism. In the large figures of Siva and Vishnu, and the gigantic columns and many subsidiary shrines of Ellora, all cut out of the living rock with almost cyclopean brutality, there is a note of triumph, which goes on resounding to the present day.

Intensely Hindu is the spirit, too, of Maharashtra. Mahomedan conquerors never extinguished it, though the splendid dome of the Gol Kumbaz over the tomb of Mahomed Adil Shah at Bijapur still dominates the Deccan tableland, just as the dome of S. Peter's dominates the Roman Campagna. But unlike S. Peter's, the Bijapur dome is an almost perfect hemisphere, raised above the four plain and lofty walls of an austere sepulchral shrine 136 feet square, and it encloses the largest domed space in the world.

Not all, however, of the Mahomedan buildings of Maharashtra are marked by the same stern simplicity, and even at Bijapur, itself built largely from the spoils of Vijayanagar—both names meaning "The City of Victory"—the Ibrahim Rauza and several other mosques betray Hindu influences in their more florid style of architecture and infinite wealth of ornamentation

The Hindu temples of Maharashtra are themselves of a different order from those of Southern India They have not the same majesty of size nor do they inspire the same sense of monstrous awe Many of them are sacred to the usual great gods and goddesses, but the villagers prefer to worship at the more popular shrines of the playful Hanuman, the monkey-headed, or of the wise and good-natured Ganesh, the



WHERE CHARLATANISM FATTENS UPON SIMPLE CREDULITY

Quack doctors are not infrequently seen in the streets of India extolling their wares with successful effrontery to a credulous public. Many of these charlatans do a brisk trade in their quack medicines and panaceas, and travelling from place to place, never stopping to hear the result of their remedies, they invariably find the patrons and dupes in whom their hearts delight

Photo, F. Deaville Walker



MONOTONOUS TASK ENLIVENED BY MELODIOUS SONG

Mortar work in India is quite an attractive occupation. Round and round the bullocks travel, causing the great stone wheel to revolve which grinds the mortar, and their master alternately whips them and sings to them. He sings in a cheery, humdrum manner, the grating of the wheel his only accompaniment, but song relieves the monotony of labour, stimulating even the beasts

Photo, Norman Whitley

elephant-headed. Above all, the favourite god tends to assume with the Marathas a peculiarly national character, and his cult to be associated with that of national heroes. For the Marathas were imbued with a strong sense of local and racial nationalism long before there grew up in India the broader conception of an All-India nationalism. It was Sivaji, the great soldier and statesman and adventurer of the seventeenth century who first summoned his Marathas to revolt against Mahomedan domination, and it is not merely Maratha poetry and Maratha legends that connect with his deeds of prowess most of the hill-forts whose frowning walls, often still intact, crown many of the topmost crags of the Western Ghats.

The grim battlements of Pratabgarh—as stout as any of the English border castles—look down upon the valley where, meeting Afzul Khan for an unarmed parley, and ripping his bowels open with the steel "tiger-claw" concealed in the folds of his quilted coat, he fell on the Bijapur Mahomedans and smote them hip and thigh.

Another of his mountain fastnesses he called Singarh, "the Lion's Den"—for was he not the lion of Maharashtra?—and in a third called Raigarh, "the Royal Fort," he was crowned as king in 1674, and died in 1680. Satara, where his famous "tiger's claw" and his great sword, Jai Bhawani, are shown to the present day, lapsed to the British raj just before the Mutiny; but in Kolhapur, chief among the remaining native states of Maharashtra, the reigning Maharaja claims descent from the founder of the Maratha power.

Sivaji, like the Hindu kings of old, had a great Brahmin as his principal adviser and minister, and Poona, which became in later days under the Maratha Peishwas, the seat of Maratha government when the real power passed into the hands of the Brahmins, has remained under the British raj the cultural centre of Maharashtra, and, with all its excellent modern schools and colleges, a great



77 BRAHMIN WISDOM FIXING THE DATE OF THE RICE HARVEST FOR THE VILLAGE FARMERS

These are men of Yagatsukh in the Kulu Valley, one of the northern valleys of the Himalayas engaged in the important ceremony of fixing the date on which the rice harvest is to begin The Brahmin with the book in his hands has been called up from the Plains to settle the propitious date The same man comes each year, and knows exactly the time that suits the district, but to keep up his reputation he goes through the minutest calculations before he arrives at his conclusions

Photo R Richardson

stronghold of Brahminical influence, while it shares with Mahábaleshwar, on the very crest of the Western Ghats, the distinction of serving as summer quarters for the Government of Bombay, and is from its strategic position the military capital of Western India

From Parbati Hill, so called after a great temple dedicated to the consort of Siva, Poona is seen lying in the midst of an almost treeless plain, with the confused roofs of the crowded native city and the wide avenues and carefully-tended gardens of the European quarter embosomed in a broad belt of enclosed



FAITHFUL SERVICE

European women resident in India have cause to bless the ayah, ladies' maid and nurse Her devotion to her mistress and to her employers' children is perfect

Photo, H. S Talbot



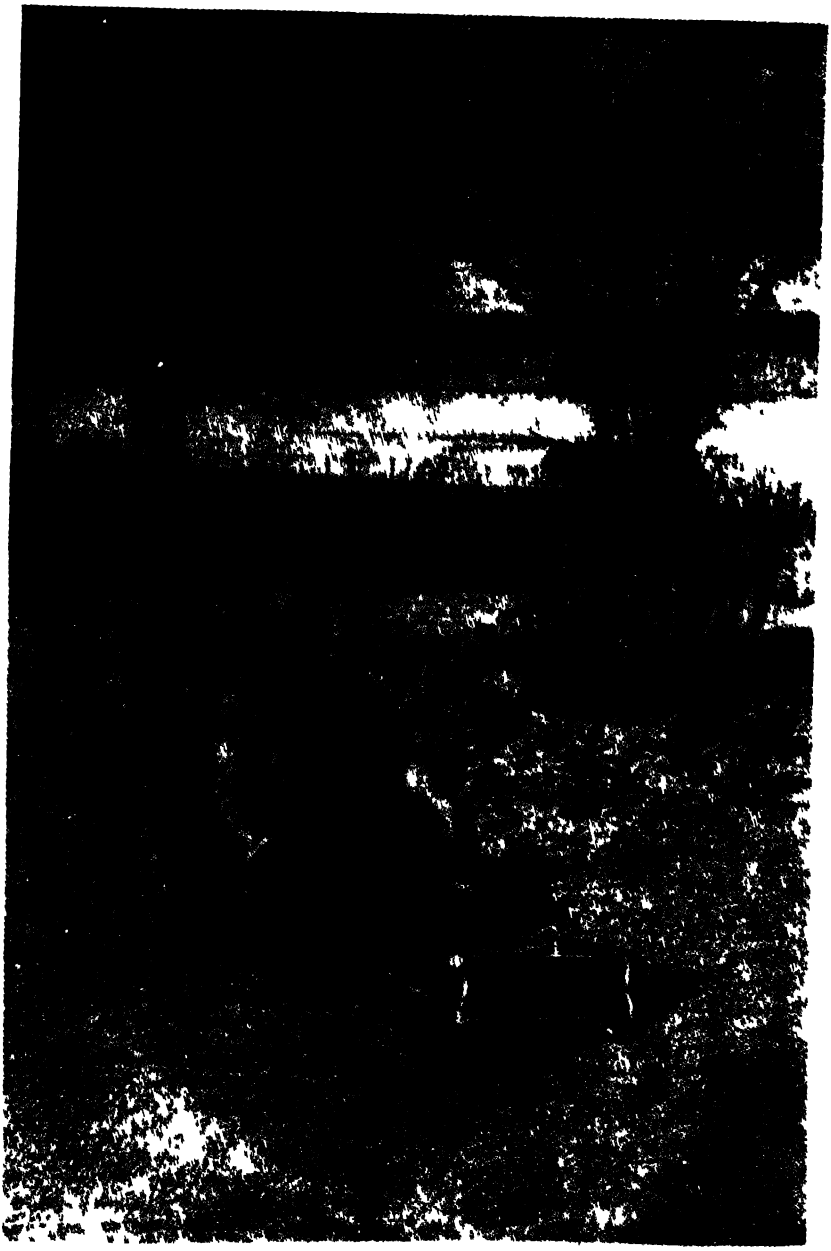
IRREPRESSIBLE MENDICITY

Beggars constitute a regular professional class in India The pertinacity with which they continue to demand alms is fully displayed by this ferocious looking mendicant

Photo, Publishers' Photo Service

orchards and umbrageous groves Old and new India live there side by side, commingling nowhere perhaps so effectively in the spirit as in the Servants of India Society, founded by one of Poona's most distinguished and enlightened sons, Mr Gokhale, for the moral and social as well as political advancement of the Motherland, to whom its members dedicate their lives

Impulsive and quick to respond to racial and religious emotions, the Marathas have many admirable



TRUE DEVOTION AT WORSHIP IN THE TEMPLE OF THE MIND

Seated on his prayer-stool, set close to the ground so as to afford no scope for machinations of the evil one, and armed with bell, book, and candle, this Brahmin devotee makes puja—act of worship —to his gods With his right hand thrust into a black stocking-like glove he tells the beads within, free from observation, gravely intoning his ritual the while

Photo, Mrs Lynde

qualities. Hard-working and frugal, theirs is a country beautiful indeed, and grand in many of its aspects; often doomed to scarcity and famine when the rains fail to surmount the lofty barrier of the Western Ghats; lightning-riven and scorched black by a pitiless sun; and again with splendidly fertile tracts and gracious prospects, but always a divine inheritance set apart for the Maratha people by the gods themselves

Each village is a little world of its own within the larger world of Maharashtra, where the daily round of the Hindu peasant's life can be seen at its very best. He rises at dawn, and after worshipping the household gods, he arouses the bullocks and oxen, stalled close to his own humble dwelling-house, and strolls off towards his fields, driving his oxen in front of him and carrying in a cloth the coarse cakes cooked and wrapped up for him overnight by his womenfolk, with an onion or some other spicy condiment to season his frugal breakfast; and whether it be to plough or to sow or to reap, he works on with only short intervals for rest, till at midday the housewife, who has swept and garnished the mud floor of the house, cleaned the few metal or pottery utensils which constitute its modest equipment, drawn water at the village well, and ground from the handmill the necessary supply of flour for the day, sallies forth about noon with the meal for which the hungry husbandman is by that time more than ready.

The men collect together and partake of it in common, and after perhaps an hour's slumber return to another short spell of work, while the women pick up the fragments and go home to make everything ready for the evening hours of leisure which crown the day's toil for men and women alike. Those are the hours when the rustic story-teller and the local bard earn unfailing applause and a few extra crumbs of food with tales from the great Hindu epics, or with legends of olden times when Sivaji plucked the hated Mahomedans by their beards, and Maratha horsemen swept across India to the famous Ditch of Calcutta and to the marble halls of the Great Mogul at Delhi.

On innumerable festival days, or when the agricultural season is slack, the whole village turns out, the men in clean white dhotis, and the women draped in their graceful saris of brownish red or bluish-green edged with yellow,



BRIGHT-EYED DANCING GIRLS

Borne along in their decorative though not too comfortable carriage, these Nautch girls display all the smiling animation with which they are credited by Western imagination, unaware of the drab and seamy side of their life



STREET IN DELHI LEADING TO THE STEPS OF THE GREAT MOSQUE

Delhi, the capital of India since 1911, contains many notable structures, among the most beautiful of which is the Great Mosque, or Jama Masjid, erected by Shah Jehan in the middle of the seventeenth century, and said to be one of the finest buildings of its kind in India. Delhi is a prominent industrial centre, and is famous for the artistic productions of its native craftsmen

Photo, Major W. J. P. Rodd

and bangles of glass or metal on arms and ankles, to visit some popular shrine or to make merry at some neighbouring fair; and wherever they go the state of the crops, the prospect for the next monsoon, the rise or fall of the few prices on which their livelihood depends, the good luck or the bad luck of their neighbours and their own will furnish never-failing themes of conversation and easy jest, while the keener spirits among them break out into boisterous song in honour of the gods that personify the ever present forces of nature all around them, and in celebration of the past and future destinies of their great sacrosanct homeland, Maharashtra.

Village life no doubt has its tragedies in Maharashtra, as elsewhere, and ghosts and witches, and rapacious money-lenders and almost equally rapacious Brahmins, may play havoc with many a tormented home, but nowhere else perhaps in India is the simple joie de vivre so widespread and so hearty.

From its westernmost edge this great basaltic plateau, which drains eastwards in much gentler slopes, drops down in a series of precipitous scarps into the Konkan, a relatively narrow strip of wildly broken and often heavily timbered country, which divides the Western Ghats from the Arabian Sea. Extremely fertile in some parts and covered with

a luxuriant vegetation down to the sea shore the Konkan is said to have been redeemed from the ocean by the gods themselves as a homeland for a party of shipwrecked Brahmins, the mystery of whose origin lingers unsolved to-day behind the grey eyes, almost unknown elsewhere in India, of the Chitpawan Brahmins who claim descent from them

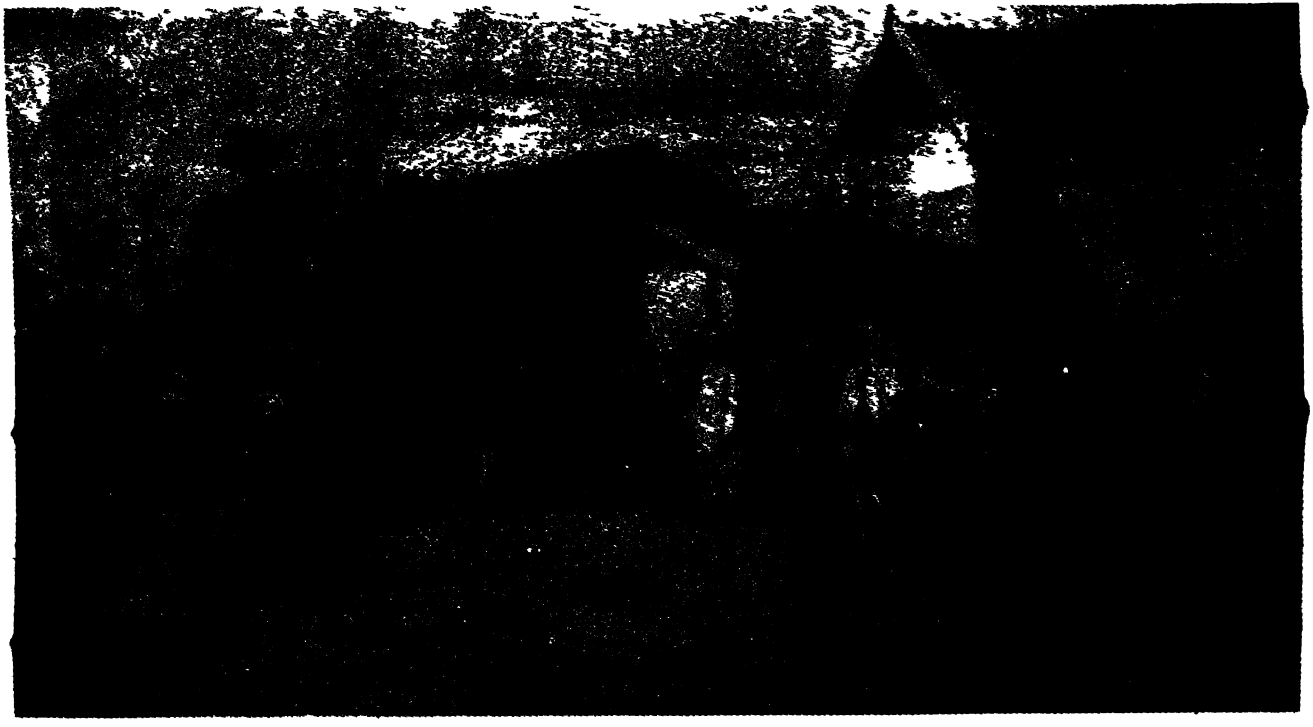
At the southern extremity of the Konkan lies Goa, once the prosperous capital of the Portuguese dominions in India, and the first great trading centre through which India was brought into contact with the West Of old Goa there remains little but two large churches with some subsidiary ecclesiastical buildings, the cathedral founded by Albuquerque, and the Bom Jesus, which still attracts Roman Catholic pilgrims even from Europe to worship at the splendid tomb of S Francis Xavier, and between them the spacious square in which the Holy Inquisition consigned its victims to the stake

Was it the curse of the Inquisition or the pressure of changing economic conditions that caused its downfall? Anyhow, its downfall was complete The jungle has swallowed up its palaces, and dank grass has obliterated its once crowded thoroughfares A new Goa



IMPRESSIVE SCENE IN THE COURTYARD OF THE JAMA MASJID, DELHI
The Great Mosque, one of the many majestic architectural glories of Delhi, has three domes of white marble, and two lofty minarets between which and the great entrance arch are graceful arcades surmounted by panelling in red sandstone and white marble. The crowded courtyard on the occasion of a Moslem festival is a sight not easily forgotten

Photo, Stanley R. Norton



CEREMONIAL OBSEQUIES ATTENDING THE DEATH OF A MAN OF THE LINGAIT SECT OF THE HINDUS

The last ceremonies rendered to the dead by the members of the Lingait sect of Hindus are usually accompanied by much religious formality The toilet of the corpse receives special attention, and having been made as elegant as possible the dead man is placed in a sitting posture on an open litter or in a palanquin, splendidly decorated with garlands of flowers, banana leaves and coloured cloths and borne on the shoulders of men by poles to his resting place

Photo F Deaville Walker



PATHETIC YOUNG INDIAN VICTIMS OF THE IMMEMORIAL SCOURGE OF THE EAST

Practical Christianity shows itself nowhere to more advantage than in its work to alleviate the lot of the unfortunate victims of leprosy which is so common in the East These young people are inmates of a large leper asylum at Perulia in the Calcutta district Already affected to some degree with the disease, they are kept apart from the adults men and women for whom the asylum was founded and are carefully watched and treated, and meanwhile educated

Photo Miss M N Tuck



IN UNSTABLE EQUILIBRIUM

Astonishing strength and agility are displayed by the native acrobats who wander about India. Long practice, requiring no little nerve and indifference to falls on the part of the assistant, must have preceded perfection in this balancing feat

Photo, E. P. Giles

was built nearer the sea with an array of whitewashed public buildings, which make a show of Western gentility along the river bank. One of them, of more ambitious structure, is the residence of a high Portuguese official who continues to be styled "Governor-General of the Indies."

Bombay, once also a Portuguese settlement, is to-day what Goa might have been—the western gateway of India, where ocean-going steamers unload their freights of passengers and merchandise from the Occident to be distributed all over India by the iron roads which in long loops and heavy gradients have carved their way up a northern gap in the Western Ghats

Bombay—the Bay Beautiful, as the Portuguese aptly named it—is more than any other city of the British Indian Empire a microcosm of modern India, a fairy city, with the fine sweep of its bended coast and its splendid sea-front from Kolaba Point, thrusting out towards the famous lighthouse, to the firmly-planted heel of Malabar Hill, seven miles away, and its ancient islands quivering on the sunlit waters, and the jagged line of purple mountains which are the great staircase on to the Deccan tableland.

A matter-of-fact, very modern and bustling city, too, in which motors and motor lorries and taxis jostle the slow creaking country bullock cart and the ramshackle one-horse vehicle with its close-drawn shutters that conceal a veiled freight of purdah ladies; even an ugly black city where the countless chimneys of cotton mills and factories blot out the blue sky with a thick pall of low-spreading smoke, and always a Babel-like city of many voices and many tongues in which all the ages and all the races, not of India alone, jostle one another in clamorous confusion.

Less picturesque than many others but more peculiar to Bombay, and indeed in no small degree its makers, are the

Parsees, barely 1,000,000 of them all told, descendants of Zoroastrian refugees from Mahomedan persecution in Persia some ten centuries ago, whose purer Aryan blood has made them on the whole more responsive than any Indo-Aryans to the influence of the West The majority of the older generation may still be recognized by their shiny-black mitre-shaped headdress, and their priests are still always white-robed

Tenacious of their ancient customs, gruesomely typified in the Towers of Silence on which, instead of burning or burying their dead, they expose them to be devoured by vultures lest mortal corruption should contaminate the sacred elements of fire, earth, and water, and above all of fire, which is the supreme object of their worship, the Parsee community stands apart in race and in religion None can be of its



SINEWY LEANNESS POISED UPON A LIVING ARCH

Among the itinerant entertainers met with in India, the contortionist seems to be as popular as any Men and boys are able to twist their bodies into the most extraordinary positions. They are, of course, trained to the business from earliest youth, and keep their joints extremely supple. A contributory cause of their flexibility may, perhaps, be the fact that they carry so very little flesh

Photo, Harry Cox

membership except by birth But in all other respects they have thrown themselves whole-heartedly into the stream of modern life. They are essentially traders, and from small beginnings as petty shopkeepers and money-changers and retail traders, many of them have risen in the course of a few generations to be captains of commerce and industry and finance in the foremost commercial and industrial and financial city of India.

The Parsees were the first to appreciate the value of Western education and the first to combine with a more exclusive sense of communal pride in the achievements of their own peculiar race a broad sense of civic pride in the greatness of Bombay. Their munificent donations and their educational and philanthropic institutions have been as conspicuous as the marble and stucco palaces which, not a few of them under the very shadow of their Towers of Silence, gratify the opulent tastes of a plutocracy whose social ambitions and public services have found an equal reward in the titles and distinctions conferred by Government on most of the leading Parsee families.

Bombay owes its prosperity in the first instance to British enterprise and to the British rule of law, and nowhere else in India have Hindus and Mahomedans also taken so active a share in its expansion, but the contribution made



BALANCING FEAT OF A WANDERING ACROBAT

These travelling shows of India proceed from place to place, taking their audience and their fortune as they come. Above is seen a troupe of peripatetic contortionists who, beside their ability to twist themselves into various astonishing attitudes, are also prepared to give a display of tight-rope walking. A chance meeting with a few Europeans, and the apparatus is soon erected

Photo, Harry Cox



INTERESTED CRITICISM OF TONSORIAL ART

Highly esteemed among all visitors to the compound is the native barber, who retails the latest gossip from the bazaar while performing services indispensable to every self-respecting Hindu. Thoughtfully he supplies his patron with a mirror, wherein to watch the progress of operations down to their conclusion in a deft twist of the ends of the moustaches round the ears

Photo, Mrs Lynde

to it by the intelligence and industry and public spirit of the Parsee community is in many ways unique. With a population of about one million, Bombay, originally built on a narrow tongue of land, hemmed in on two sides by the sea, is at last breaking across the boundaries within which its industrial growth and the constant influx of labour threatened it with intolerable congestion. Vast reclamation and extension works are giving it elbow-room to develop on ample lines not unworthy of the Manchester-cum-Liverpool of India.

North of Bombay the Marathas are soon left behind Beyond Nasik, a sacred city on the Godavari river, itself only less sacred than the Ganges, and the great dividing line between Southern and Central India, we pass into Gujarat, with its own tongue and its own proverbially bucolic population, which the wild preachings of Gandhi, a native of Gujarat, roused only too successfully out of its bovine apathy.

Ahmadabad, the capital of Gujarat and second only to Bombay as a centre of the modern cotton industry, has this in common with Bijapur in Maharashtra, that it was once the seat of a splendid if short-lived Mahomedan dynasty, the Ahmad Shahi Sultans, who have bequeathed to it a wealth of peculiarly interesting monuments. It may even be of some interest to Englishmen that, to a saint with whom it has been sought to identify the English S. George, Mahomedan tradition ascribes the foundation of Ahmadabad.

The Arab historian, Firishta, describes Ahmadabad as in his day "the handsomest city in Hindustan, and perhaps in the world," and its monuments present the nearest approach to a fusion between Hindu and Mahomedan types



PRACTISING HER HANDICRAFT IN FULL PUBLIC VIEW

Sitting on the floor of a shop by the roadside, this woman artist decorates red lacquered furniture with designs in other colours, being engaged at the moment in lining some bedstead legs with yellow The average Hindu artificer knows nothing of the vagaries of the artistic temperament" and carries on his work in public with phlegmatic indifference to the criticism of casual onlookers

Photo, Mrs Lynde

of architecture That even the mosques bear evidence of Hindu rather than Mahomedan inspiration is probably due not merely to the ascendancy exercised over the Mahomedan conquerors by Hindu civilization in many ways superior to their own, but to the genius of a community that had acquired, and still to some extent retains, a monopoly of the building craft of Gujarat

Jainism, originally a revolt against Hinduism, akin to Buddhism, and of about the same date, never rose to quite the same eminence, and perhaps for that reason was never so completely crushed out. There are still some four million Jains in India—simple, peace-loving folk, who carry their dread of taking away life in any form to such lengths that they will often wear a bit of muslin over their mouth lest they should destroy some minute insect by swallowing it, or, if they have to remove vermin from their person, will preserve them in a small box until they can safely throw them away, and for the most part prefer trade and craftsmanship to agriculture because the plough may kill a worm

The Jains have a tendency to revert to Hinduism, from which they never diverged quite so far as the disciples of Buddha, but they have their own Scriptures and their own literature, and

their own temples in which they have developed their own style of architecture, and in Gujarat they attained before the Mahomedan invasion a considerable measure of political as well as cultural ascendancy.

So at Ahmadabad the craftsmen of the Jaina school worked for their Mahomedan conquerors as they had worked for their Hindu rajahs, and embodied in the mosque of Ahmad Shah, and, outside the city, in the octagonal tomb of Ganj Bahksh, the spiritual guide of Ahmad Shah, and, above all, in the exquisite mosque and tomb of Ranee Sepree the architectural genius already displayed in their earlier temples on Mount Abu and revived once more in the great temple of Hathi Singh, built in the middle of the last century at a cost of one million sterling.

To the present day these master-builders possess, jealously locked away in iron-bound chests preserved for safe keeping in their temples, many ancient treatises on civil and religious architecture of which only a few have hitherto been published.

Eastward from Gujarat, the three great native states of Baroda, Indore, and Gwalior stretch far across Central India, and powerful Maratha rulers, Gaekwar, Holkar, and Scindia, have retained there large slices of the empire achieved by their ancestors a century and a half ago at the expense



ORIENTAL ANTIPATHY TO LABOUR-SAVING INVENTIONS

Oriental conservatism breeds complete indifference to advantages that might be secured by the adoption of new methods. Thus these sawyers adjust a ramshackle framework of poles lashed together with bits of rope, and prop the timber to be sawn up against it with stones. The entire apparatus has to be taken down and readjusted for every section of the block that is being sawn up

Photo, Harry Cox



HAPPY-GO-LUCKY CHILD VAGRANT

He is of the Brahui stock, and belongs to a nomadic tribe from the highlands of Baluchistan, who, with an innate love of liberty, wander at will, knowing no settled home or occupation

Photo, V. S. Manley

of the moribund Mogul Empire But the peoples they rule over are not Marathas, and the army which tramps every twelve years to Ujjain, and is fed and entertained there for a whole month by the Maharaja Scindia, presents a far stranger spectacle than any of the Maratha armies which his ancestors led forth to its conquest can ever have presented.

At most times Ujjain is a quiet, old-world little town with narrow, tortuous streets and quaint native bazaars full of varied wares and painted houses with latticed windows and delicate woodwork. But it never forgets that it owes its birth to the gods themselves When Uma wedded Siva her father slighted him, not knowing who he was, for the mighty god had wooed and won her in the disguise of a mere ascetic mendicant

Horrified at her father's blunder, she made atonement by casting herself into the sacrificial fire, which consumed her in the presence of gods and Brahmins. Hence she is worshipped also as Sati, the prototype of all the pious Hindu widows who have since then ascended the funeral pyres of their husbands in order to accompany them into the next world So maddened with grief was Siva when he gathered up the remains of his unfortunate consort that he danced about with them in a world-shaking frenzy, and the scattered bones fell to earth—here an arm, a foot there, and wherever they fell the spot became sacred and a temple sprang up in her honour. One of her elbows fell on the banks of the Sipra at Ujjain, and few shrines enjoy greater and more ancient fame than the great temple of Maha-Kal, consecrated to her worship and to that of Siva.

Its wealth was fabulous when it was looted and destroyed by Altamsh and his Pathan hordes in 1235. The present buildings are, for the most part, not two hundred years old, and remarkable chiefly for the insistency with which the lingam and the bull, the favourite symbols of Siva, repeat themselves in shrine after shrine.

Ujjain is one of the seven most sacred cities of India, and while every year it attracts large numbers of pilgrims, it

holds in every twelfth year an extraordinary festival to which as many as three hundred thousand people flock from all parts. The peculiarity of this festival is that, in memory of the form which Siva assumed when he wooed Uma, it attracts a veritable army of sanyasis, or ascetics, sometimes as many as fifty thousand, whose sanctity is measured by their nudity.

Seldom, except at the great Jaganath (Juggernaut) festivals at Puri, is a larger congregation seen of weird figures, some clothed only with their long, unkempt hair, some with their bodies smeared all over with white chalk and the symbol of their favourite deity painted conspicuously on their foreheads; some displaying ugly sores or withered limbs as evidence of life-long mortification of the flesh; some moving with dreamy eyes and impassive features, as if lost already to this world's realities; some with frenzied eyes shouting and brandishing the instruments with which they profess to torture the flesh into subjection, some with sly, leering eyes and heavy, sensuous jowls affecting a certain coquetry in the ritualistic adornment of their well-fed bodies—surely the strangest medley that the world can show of fanaticism, of harmless religious



SMALL ASPIRANTS TO KNOWLEDGE WITH THEIR BOOKS

Education is by no means compulsory in India, yet a growing number of natives are coming to realize its advantages. It is now possible for a poor lad to pass through the official schools, primary and secondary, and so to one of the universities, where a State scholarship may be obtained, enabling the holder to study in England. Above are seen five young hopefuls

Photo, Harry Cox



WANDERERS IN THE HIMALAYAN HEIGHTS
Way-worn and weary is this Tibetan mother, tramping with her strapping infant the rough Himalayan road The Tibetans invariably carry their children slung in a shawl round their backs, while the Hindu woman carries her baby across the hip
Photo, Frank Scott

mania and of palpable imposture

Just as untouched by modern life, and far more attractive, is the picture of Hindu chivalry which has survived in the large group of Rajput states that expand to the west and north-west right up to the valley of the Indus The British power that spared the great Maratha states of Central India at the beginning of the nineteenth century held them from laying hands on Rajasthan when its rulers could have looked nowhere else for help

A stern, stepmotherly country on the whole, this epic Rajasthan, this "land of kings among men', an area larger than that of the whole of the British Islands, a not infertile soil wherever there is water to give life to it, but with infrequent streams, apt to run quickly dry and a very scanty rainfall, great stark plateaux with rocky outcrops, and towards the Indus a vast stretch of almost unbroken desert sparsely populated, and the rare towns, built as they were for the most part as cities of refuge, at the foot of some impregnable hilltop crowned with the battlemented castle of the Rajput chief, lord, or overlord of the surrounding country.

Whence exactly this martial race of Rajputs came, though clearly of Aryan stock, and in what remote age, historians have not yet definitely established. But, as



FOURFOOTED "JACK-OF-ALL-TRADES" IN A NOVEL CAPACITY

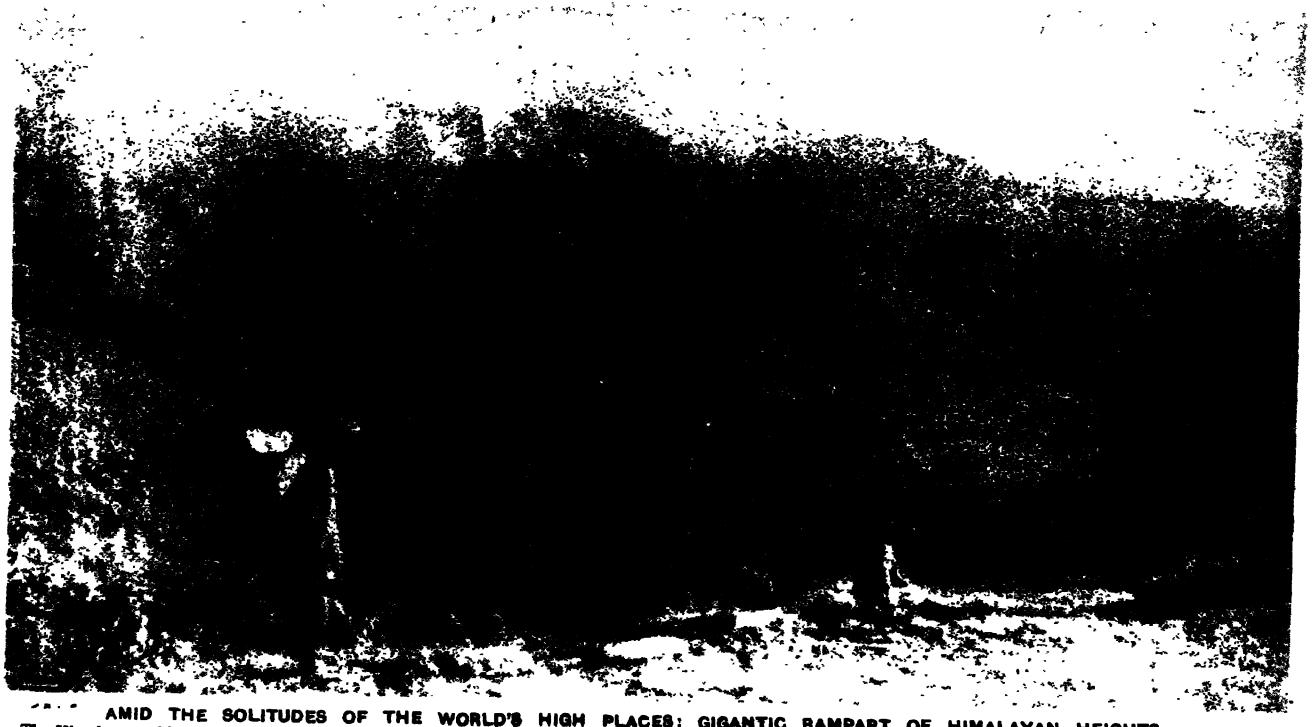
At a very early age the Indian donkey has to work for its living, and its days are spent chiefly in carrying heavy weights in panniers for building or road mending purposes The monotonous and unusual task of treading corn must come as a god send to these patient animals which, small of stature and badly fed suffer not a little at the hands of their taskmasters



TESTING THE "PATIENCE OF THE LABOURING OX"

In an unceasing circle these oxen tread the corn in old time fashion A bell is often attached to one of the animals, its pleasant jingling inciting them to energetic movement, and the persuasive speech and well timed blows of the master succeed in tiring the harassed beasts, thus fulfilling to a nicety the purpose of labour, for the wearied ox ever sets down his foot the more heavily

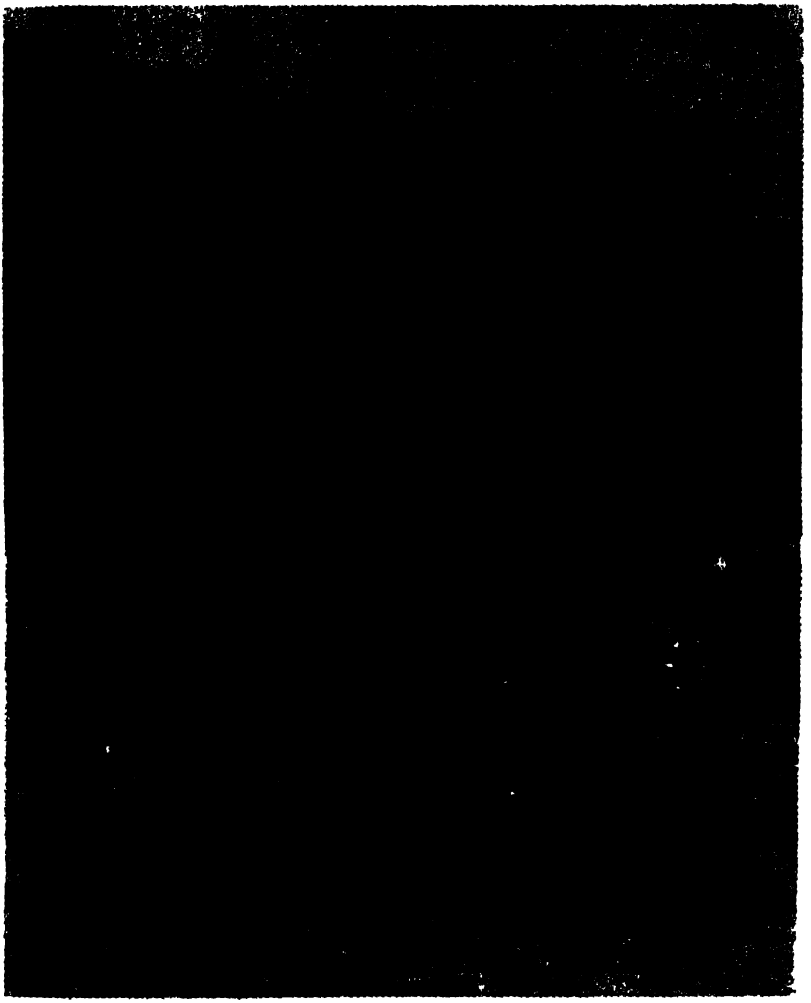
Photo, F. S. Manley



AMID THE SOLITUDES OF THE WORLD'S HIGH PLACES: GIGANTIC RAMPART OF HIMALAYAN HEIGHTS

The Himalayas, which contain the highest peaks in the world, rise from the plain of the Ganges in ranges generally parallel, forming a stupendous barrier between North India and the high plateau-land of Tibet. The numerous passes are crossed with difficulty, but the hill-tribes who dwell in the isolated security of these lofty altitudes have learnt the language of the mountains, and with their eagle eyes can trace among the rugged mist-laden peaks the unbeaten tracks which their feet may tread without fear

Photo, F. Deaville Walker



INFLATED RIVER-CRAFT OF THE HIMALAYAN HINDU

This curious canoe rides the waters of the river Sutlej. The "dreas," or "mussocks" as they are sometimes called, are inflated bullock skins, but are exceedingly light, and when afloat must be manipulated with care, as they are easily overturned. The native lies across the "drea," paddles with his hands, and steers with his feet. If there is a passenger, he sits astride the native

Photo, Frank Scott

becomes their claim to have descended from the sun and the moon, their prowess has filled for ten centuries many splendid pages of Indian history. The Pax Britannica has tempered the fierce clan jealousies and the strife of personal ambitions which made the Rajputs powerless to oppose a united front either to Mahomedan or to Maratha invaders. But under the aegis of the British crown the Rajput states still represent a feudal stage of society resembling in many ways that which existed in the European Middle Ages.

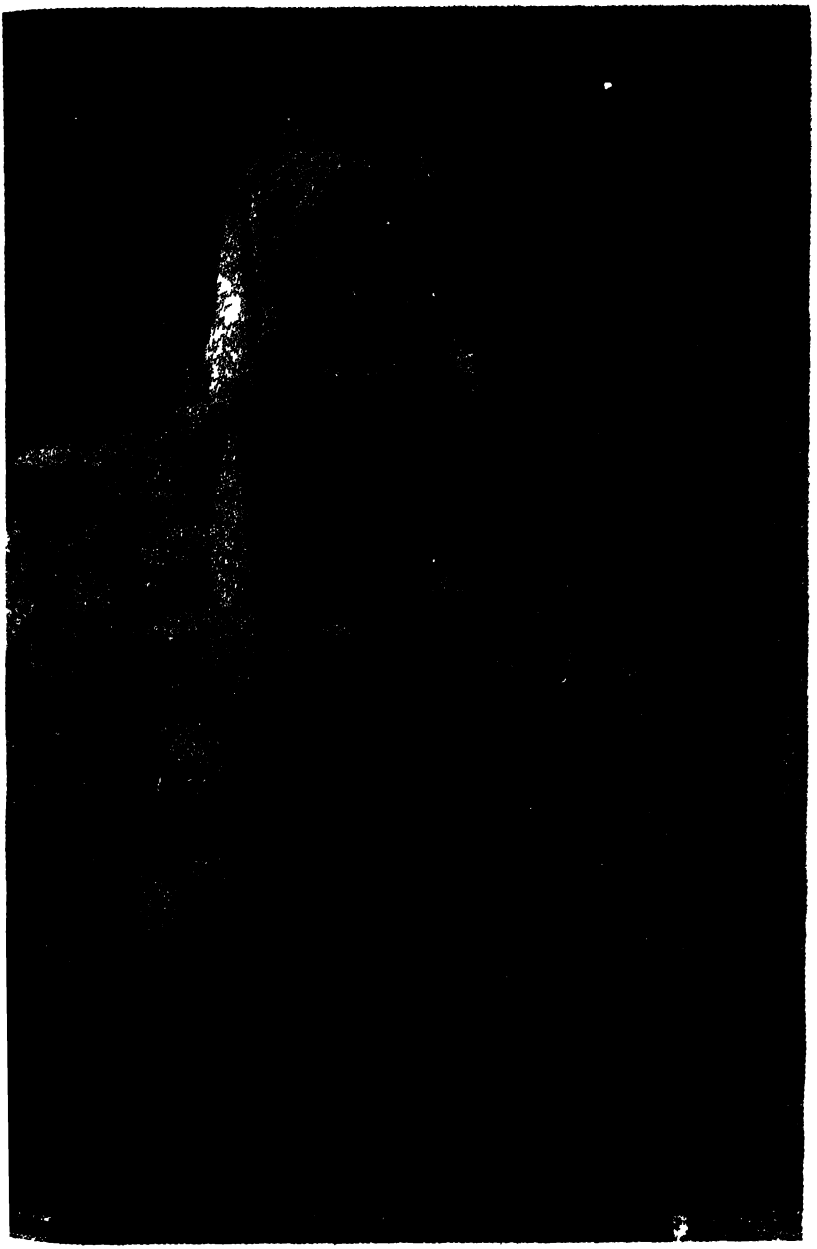
Absorbed long ago into Hinduism, they seem to have adapted its caste system to their own tribal institutions, and if the Brahmin may sometimes be



NATIVE OF THE PUNJAB AND HIS TRAVELLING COMPANION

India has no lack of street entertainers; jugglers, acrobats, and numerous followers of charlatanism may be met with at every corner. The dancing-bear is a less common sight; this fine specimen was captured in the Himalayas, where such huge beasts abound, and now accompanies its captor on his wanderings, helping him, through ungainly antics or so-called dances, to earn an honest anna

Photo, Robert Chisholm



PAHARI WOMAN ENGAGED IN A TOILSOME TASK

The wrinkled, careworn face of this Pahari, or hill-woman, speaks of a life of great hardship, and the occupation of stone-breaking must strain her old limbs to the utmost No matter what the work, these hill-women, who always wear baggy trousers drawn in at the ankle, never discard their ornaments, which are regarded by young and old as an indispensable addition to their apparel

Photo, Frank Scott



PRIESTLY MENDICANTS OF THE SIMLA HIGHLANDS

The Brahmin, or priest, is the first of the four recognized classes of Hindus, and all priests are Brahmins, but all Brahmins are by no means priests. These three members of the priestly brotherhood, photographed in the hills near Simla, have exchanged their monotonous temple duties for the precarious life of the wanderer, but the orthodox take care that they never lack for food

Photo, Frank Scott

the real power behind the throne, the Rajput prince is revered and feared as the lord and father of his people, and he commands the unquestioning allegiance not only of the warrior caste that claims kinship with him, but of the agricultural caste that tills his land, and of the artisan castes in the towns and of the few primitive tribes that represent a survival of the aboriginal population.

The younger generation of Rajputs may have been educated at the Chiefs' Colleges at Ajmer or Indore, may speak English and play cricket, and, above all, polo, and shoot and go pig-sticking with the British sahibs, whom they know how to treat as comrades without fear or favour. Some of them have larger political ambitions, and are playing a leading part in the new Council of Indian Princes at Delhi. Some have learnt to move so far with the times that they have introduced into their states a pale reflection of the latest democratic institutions of British India But the greatest of them still stand in the old ways.

At Udaipur, the city of white marble palaces mirrored in azure lakes, the aged Maharana, whose ancestors refused to defile the bluest blood of Rajputana by giving their daughters into marriage with the Mogul Emperors in the prime

of their power, sleeps on a low trestle bed of woven matting in a high turret chamber more like an armoury than a royal bed-room, with his sword at his side, and his men-at-arms in coats of mail keeping watch at the door, and his family Brahmin reciting sacred mantras at the household shrine

He himself once a year officiates as the high priest of his own house at the ancestral temple of Mahadev, the great god Siva, built in a narrow defile, of which the gloom enhances the majesty of a solemn and unique ceremony. Few of his people can read or write; fewer still do not know by heart the romance of Prithvi Raja, who fell before the Mahomedans in 1192 at Talawari, the Flodden Field of Rajasthan, with the flower of Rajput chivalry, or the grim tragedy of Chitor, the ancient capital, when the beautiful Queen Padmani and all the ladies of the court, and all the wives of the fighters, "built up a vast funeral pyre in the centre of the city and passed, as in a chariot of fire, into



SOCIABLE SPRITES OF THE HIMALAYAN PASTURE-LANDS

These merry young people are tending livestock in the hills near Simla, and as children of the Paharis or hill people, their duties come quite naturally to them They are very friendly towards strangers, always ready with a smiling welcome, and the dirty rags which cover many of these lithe young forms detract no whit from their general attractive appearance

Photo Frank Scott



BROAD BACKS THAT PULL CUMBERSOME BURDENS

Trussed up securely in supports of twisted branches, enormous loads of grain or straw can be packed on the bullock-carts, and the docile Indian bullock draws them along the roads at a snail's pace with good-humoured placidity Should he become stubborn and refuse to move, blows with a thick stick, and energetic tail twistings, usually restore him to his normal equanimity

Photo, Frank Scott

the heavens," while the warriors, clad in the saffron robe of sacrifice even unto death, rushed headlong through the gates to snatch victory from the enemy's overwhelming hosts

Behind a triple line of walls and bastions, the castle of Jodhpur, both palace and fort, stands in grim magnificence on an isolated rock 400 feet above the surrounding plain, mounting guard over the old walled city, pierced by six gates still studded with sharp iron spikes to protect them against the fury of the ramming elephants. Though Jaipur itself is a less ancient city, whose pink painted streets look rather garish save when they merge into a flood of sunset glow, the venerable Maharaja is among the most conservative of Rajput princes, and still lives in the traditions that haunt the deserted palace of his forefathers at Amber

Absolutely remote from the modern world is Bundi, perhaps the most picturesque of all the towns of Rajputana, in a gorge nearly surrounded by steep wooded heights, of which its narrow streets and many storeyed houses climb the lower slopes in crowded tiers. In the whole city the post-office is the one building that looks out of place For it alone has notices printed in English, and a clock that marks the progress of time where time would otherwise seem to have stood still for the last two centuries at least.

Above the town the Maharaja's palace rises in a series of terraces and

hanging gardens clinging to the mountain side; and when his Highness was lying so dangerously ill that it was decided to summon expert advice, it was only after having run the gauntlet of half a dozen courtyards and halls and staircases, through crowds of resentful, murmuring courtiers and scowling men-at-arms, that the doctor, though known to be invested with all the authority of the Imperial Medical Service, was able to force his way to the ruler's private apartments, and then only after many mysterious consultations with terrified ladies whispering messages of persistent delay from behind the purdah was he allowed access to his illustrious patient.

Fortunately, in his skilled hands, the Maharaja recovered speedily, and his gratitude took the no less characteristic shape of extending to his medical adviser the privilege hitherto never granted to a single non-Rajput of shooting a tiger in the Bundi jungles!

At Bikaner, on the fringe already of the great Thar desert, the Maharaja, better known to Englishmen than any other Rajput Prince, both as one of India's representatives at the Paris Peace Conference and as a right royal



GROUP OF HINDU ASCETICS SUNK IN SILENT MEDITATION

They belong to the great army of Indian fakirs, which term has come to include not only the vast numbers of wandering Mahomedan mendicants, but also Hindu, Sikh, and Jain religious devotees. They have renounced the world in order to attain perfection of soul, and the austerity of their ascetic life is such as to make them regarded in the eyes of the orthodox as men of much sanctity

Photo, Frank Scott

host in the modern palace of red sandstone and white marble, equipped with every Western luxury which he, and doubtless his guests, too, prefer to the grim stateliness of the old fort, stands for a new spirit of progress in methods of state administration and governance which few other Rajput states have yet emulated.

Far beyond Bikaner, and a mere oasis in the heart of the great desert, Jaisalmir, a small poverty-stricken town of barely 7,000 inhabitants, enclosed within great fortified walls three miles in circumference, is the last outpost of Rajputana in a strangely inhospitable land. The history of the rulers of Jaisalmir is as grim as their barbaric surroundings, or as the massively buttressed and bastioned fort which protects the straggling pile of buildings that are the Maharaja's palace, crowned by a huge umbrella of metal on a stone shaft as the emblem of his rude sovereignty.

Outside, and to the west of Rajputana proper, two peninsulas washed by the Arabian Sea—Kathiawar, which is split up into 188 small native states, mostly under Rajput rulers, and Cutch, "the sea-coast land," whose Maharao is also of Rajput descent—cut off the main part of the Bombay Presidency from its northern province of Sind and the estuary of the Indus.

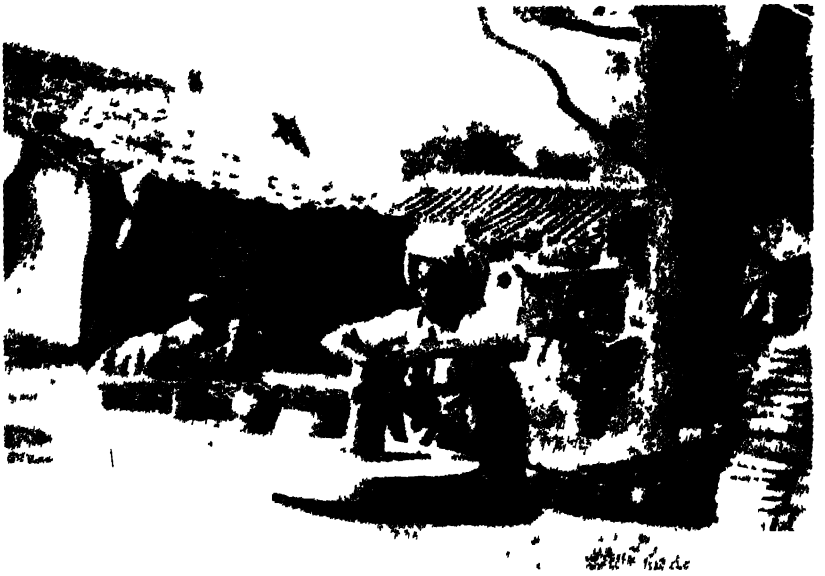
It was in Sind that, at the beginning of the eighth century, an Arab expedition dispatched by the Caliph of Bagdad first planted the standard of Islam in India. Hence, among the Mahomedans who form three-quarters of the very sparse population, an extravagantly disproportionate number call themselves Sayyids and wear the green turban as reputed descendants of the Prophet. All still wear voluminous



RETURNING HOME FROM THE ANNUAL OUTING

The Fair held at Sultanpur is the event of the year in the simple lives of this Kulu man and wife. Sturdy hill-folk, they care nothing for the hardships attending the long journey; the delights of the fair, meeting their friends, making their purchases, cause them to forget the discomforts of the road and give them something to talk over for the rest of the year

Photo, R. Richardson



FUNERAL POTS FOR FOOD OFFERINGS TO THE DEPARTED

The Indian potter is usually an itinerant trader Earthenware pots are slowly disappearing from the Hindu household, but continue to play important roles in funeral ceremonies While the vessels are new, in the potter's care, they may be handled with impunity, but once filled with water they may be used only by the person who filled them, or by members of his caste

Photo, V S Manley

white turbans, a loose shirt, and ample baggy trousers drawn in at the waist and ankles, while their womenfolk never venture abroad except in the long white burka which envelopes them from head to feet, with two open-work slits that just allow the eyes to see.

Easy-tempered, except when their fanaticism is aroused, the Sind Mahomedans are withal a lazy and swaggering, and often dissolute, race, without the virile qualities of their Baluch co-religionists, who, retaining all their tribal organizations under their own hereditary chiefs, have become under British overlordship the wardens of the northern marches of the Indian Empire from Gwattar, on the Persian Gulf, through Makran and Baluchistan to Quetta, the great British place of arms in a wilderness of stark and rugged mountains over against Kandahar and the western plains of Afghanistan

Sind has the unpleasant reputation of registering the highest temperatures recorded in the whole of India during the torrid months of April, May, and June, before it receives its very scanty share of monsoon rains, and the tall wind-shafts erected on the flat house-roofs to catch the slightest puff of cooling wind constitute the most striking features of its inland towns

Irrigation from the Indus is gradually extending the narrow margin of cultivation, and extensive harbour works, carried out at great cost and labour over a long series of years, have converted Karachi into the chief port of shipment from Sind, not only for local produce, but for the expanding harvests of the Punjab, now one of the great wheat-growing areas of the world

For variety of interest, no other province of British India surpasses the Punjab, especially if we include in it the wild borderland detached from it for administrative purposes to form the new North-West Frontier Province It is the historic land on the threshold of the rich alluvial plains of Upper India into which successive waves of invasion



MOST VALUABLE ASSET TO INDIA'S RURAL REGIONS

In their anxiety to obtain that most valued possession—a good well, many landowners engage in sinking operations with reckless energy, thereby making the frequent and fatal mistake of choosing an ill-advised spot, often with the result that the search has to be abandoned At some Indian wells bullock labour raises the water; at others this old-fashioned hand method is followed

Photo, J. Fryer

have from times immemorial poured down from Central Asia. Time after time, during the last nine centuries, the northern passes, and notably the Khyber Pass from Kabul, have witnessed hungry hordes of Mahomedan conquerors stream through those rugged gates of the Punjab with the sword in one hand and the Koran in the other.

To the present day, the barren mountain fastnesses which are its best defences are tenanted by fierce Mahomedan tribesmen constantly straining at the British leash, which alone holds them back from adding a new chapter to the old story. Unlike the Baluch tribes on the borders of Sind, who are generally amenable to the authority of their acknowledged chiefs, each of the Pathan tribes on the Punjab border constitutes a little republic in which every tribesman can claim to have an equal voice. They transact their affairs of state in open jirgahs, or tribal assemblies, that are quite as likely to be carried away by the fanatical preaching of a holy Mullah as to listen to the more prudent counsels of their Maliks, or "elder statesmen."

All that the Raj demands from these unruly tribesmen is that, in return for the various subsidies allotted to them, without which indeed they would often starve, they should respect the Pax Britannica within certain narrowly prescribed limits; and the combined tact and firmness of the British frontier officer is never put to a higher test than when he has to go out and meet one of these great tribal gatherings and compose, if possible, by friendly conference the many disputes which must constantly arise between the settled forms of government that prevail within British territory and the lawless conditions of a veritable No Man's Land

Peshawar, now the capital of the North-West Frontier Province, has an evil reputation for turbulence, and in its picturesque bazaars one rubs shoulders with every type of cut-throat, not only from the hillside, but from Afghanistan and from the more distant regions of Central Asia which Bolshevism has once more plunged into utter chaos. But at Peshawar a British garrison upholds the British rule of law. Nine miles north of Peshawar, on the

other hand, the British rule of law ceases, except immediately along the road which crosses the Khyber Pass into Afghanistan, and on either side extends the belt of "independent territory" which in varying breadth runs all along the North-West Frontier. Within this "independent territory" the tribes govern or misgovern themselves according to their own ancient customs.

As soon as the boundary of direct British administration is crossed, one enters into another world of social conditions, not indeed entirely lawless, but subject to such primitive laws as to be only one degree removed from mere savagery. For, if the frontier tribes can be restrained with difficulty from carrying aggressive warfare into British territory, they must be left free to carry on their customary internecine warfare among themselves, and in the Afridi country every man is or may be his neighbour's deadly enemy.

Blood-feuds break out not only between different tribes, but still more frequently between different families within the same tribe. There is no limit to their duration and extension. Sometimes they divide one part of a village against another; sometimes one half of a valley against the other. They may be carried on from father to son, or break out afresh after a long truce imposed by some common danger. So every man makes of his house a castle



INGENIOUS NATIVE MECHANISM FOR DRAWING WATER

This imposing earthwork manifests much inventive faculty on the part of the Hindu engineer. The water is drawn by hand, the receptacles being lowered into the well and when full raised by means of weights attached to the ends of the poles. A well with a plentiful water supply is of much assistance to a landowner, ensuring an independent irrigation of his land

Photo, J. Fryer

as stout for defence and as convenient for offence as his circumstances allow.

An Afridi village straggles therefore over a relatively extensive tract of always bleak and stony country, just capable of meagre cultivation. A stout mud wall carefully loopholed has to surround the enclosure in which the tribesman lives with his womenkind and such of his children as are not yet in a position to set up for themselves, and in the centre of the enclosure he builds a square tower, generally about twenty or twenty-five feet high, and if possible of stone plastered over with mud If he is at war with his neighbours it is from the curtained gallery which runs round the upper storey of the tower that he keeps up a brisk or desultory fire upon them, according to his stock of ammunition, and if he is hard pressed, the tower is his last refuge, until either his friends relieve him, or his powder or his supply of water is exhausted, or his assailants, having burrowed under the ground, can pile up a big fire which burns or smokes him out.

Operations may not be always carried to such extreme lengths, and are in most cases prolonged rather than sanguinary, for however unrelenting his enmity may be the Afridi takes as few risks as he can. Quite a common sight, however, is a tribesman squatting hawk-eyed behind a rock to cover his family with his rifle while they are tilling his fields.

Yet all the time these untamed tribesmen, who have to carry on an equally hard fight to wring their daily bread out of an unfertile soil, have their own code of honour, from which they seldom depart Nor are they altogether unamenable to discipline, for they enlist freely in the Frontier levies which have done good service in keeping peace on the borderland, and they pass with little apparent effort from surroundings in which they know no law that is not of their own making into the confinement of the barrack-room and the still more chafing confinement of its inexorable rules and regulations.

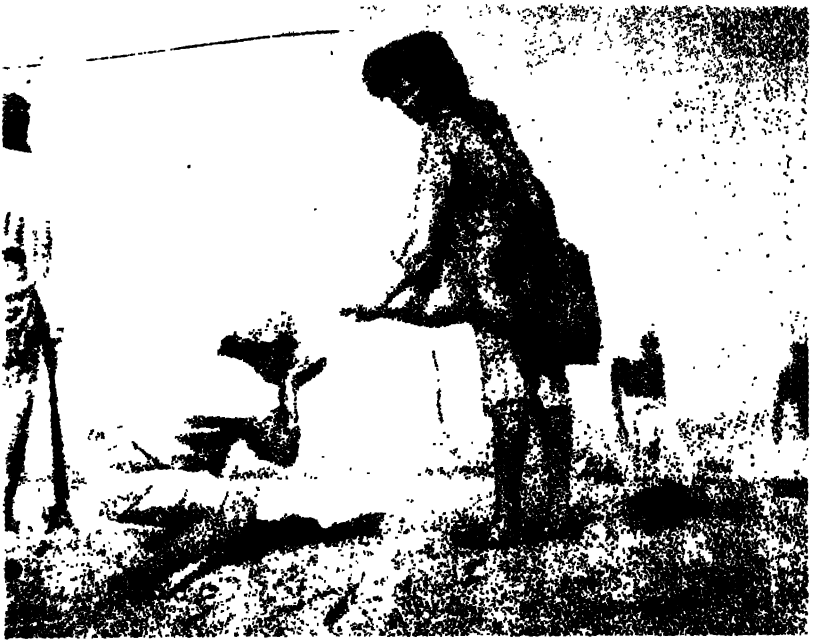
While he wears his uniform, the Afridi will resist even the call of a blood-feud unless he can obtain leave from his British officer to return for a few days to his village "on private and urgent family business." But when his term of



RELIGIOUS INSTRUCTION OF HINDU YOUTH IN PROGRESS

Large proportion of the Hindu lower-class children grows up with little or no systematic religious training, but the Brahmins are usually careful to teach their sons a few Sanskrit prayers, and if the religious instruction does not end there the children are placed under a guru, or professional religious-teacher, whose services as father-confessor they often retain after they have grown up

Photo, J. Fryer



COOLING DRAUGHT FROM THE MUSSOCK OF A PUNJABI BHISTI

The bhisti, or water-man, is a familiar figure in India and follows the calling because it belonged to members of his family for generations before him. A conscientious worker, he has often shown considerable bravery under fire, and a fighting regiment once selected for the Victoria Cross a bhisti who had carried water to the thirsty and wounded during the thick of the battle

Photo, V. S. Manley

service has expired, he goes back with just as little effort to the dirt and squalor of his mud fort, and to the lawless social practices of his race. He carries just the same lawlessness even into the practice of his religion. He is a fierce Mahomedan, and, though he knows only the rudimentary elements of his faith, he is easily swayed by the itinerant Mullahs who know how to appeal to his fanaticism. Sometimes their appeal recoils on to their own heads.

There is in the Khyber Pass the tomb of a holy Mullah who ventured to express surprise that in that whole countryside he had not yet come across a single shrine raised to the memory of a dead saint. So the tribesmen promptly atoned for this deplorable deficiency by killing the worthy preacher and erecting over his remains a tomb worthy of his virtues and of their piety, at which they can worship as he ordained!

Fat and tempting indeed to these needy hillmen must be the plains of the Punjab, "the land of the five waters," as it is called from the Indus and its four great affluents, whose waters have been spread by great irrigation works over large areas of virgin but formerly unproductive soil, and almost uninhabited, but now supporting a large population, and bearing the finest wheat crops in India. The lines of social cleavage differ very widely from those in other parts of India. The Punjab bore the brunt of all the Mahomedan invasions from the north, and as late as the eighteenth century the Emperor Aurungzebe made his Hindu subjects feel the full weight of Mahomedan tyranny.

The majority of the population is Mahomedan, and the influence of Islam, which knows nothing of caste, has tended to loosen the bonds of caste among the Hindus, though, on the other hand, old Hindu customs still prevail among many of the Hindus converted to Islam. The latent hostility between the two communities is nevertheless



ASH-SMEARED FAKIRS WHO FLOURISH ON VILLAGE CREDULITY

Indian fakirs are of two kinds: the ascetic orders, which for the most part live in monasteries and have been compared to the Franciscans, and the wandering charlatans who live upon the superstitions of the villagers. The second type, as seen above, are of extremely unwholesome appearance, indescribably dirty, and have the unpleasing habit of daubing themselves with

Photo, Frank Scott

still deep-seated, and apt to explode at any moment and on very slight provocation into open and riotous violence.

Though Mahomedan domination had to yield to British rule, its memories still persist, and are upheld by the martial qualities of the great fighting races, largely Mahomedan, which furnish to the present day, as was abundantly shown during the Great War, the largest relative quota of recruits for the Indian army.

More distinctly Aryan than perhaps any other type in India, the Punjabi is tall and spare, and his black hair and full black beard, which he often dyes red with henna when it begins to turn grey, combine with his keen dark eyes to convey an impression of splendid virility. His complexion, sometimes almost as light as that of any European, is seldom darker than the deep olive brown of southern Italy or Greece. The peasantry, frugal and industrious as elsewhere, are more efficient because their physique is finer, while the urban and trading population, largely Hindu, is in comparison under-sized and weakly. But its intellectual superiority has become all the more marked with the diffusion, however slow, of modern education.

The Arya-Somaj movement directed towards the emancipation of Hinduism



FOLLOWING A BLACK PROFESSION
One of a party of charcoal carriers, he makes a living by daily bringing charcoal to Dalhousie Bazaar. He is usually as black as the coal in his well-worn wicker basket
Photo, W. L. Tapply

from the tyranny of caste and other superstitions, as well as towards the fulfilment of Indian national aspirations, has greater vitality to-day in the Punjab than the older religious reform movement of the Brahmo-Somaj has retained in Bengal. Especially noteworthy has been the impulse given by the Arya-Somaj to female education.

But to the deep lines of cleavage between Mahomedans and Hindus the Punjab adds yet a third which is peculiar to it. It is the home of the Sikhs. Amritsar is their chief city, and the Golden Temple, or Durbar Sahib, their chief shrine. The Sikhs are not a distinct race. Sikhism is a religion, and began as a religious revolt against Hinduism. The son of a Sikh is not a Sikh until he has been admitted into the community through the ceremony of the pahul or baptism by steel and "the waters of life."

Theoretically, Sikhism is open to converts of any race or religion, but in practice the Sikhs, or Khalsa, the "elect," as they style themselves, are recruited from the peasantry of the Punjab. For the most part they are Jat Hindus, reputed to be of the same Scythian origin as the Rajputs. That the greater part of the community spring from a homogeneous stock might seem to be proved by the marked and distinctive physiognomy and bearing that differentiate the Sikh almost unmistakably from every other type

The marks that distinguish the Sikh are only partly physical. One may recognize him also by certain definite insignia which he has adopted—tokens



SIKH PRIEST
His stands in bearded dignity before the Golden Temple at Amritsar. Round his turban is the quoit, at his side a knife, symbols of his martial race
Photo, Frank Scott



FOLLOWERS OF THE PROPHET OF ALLAH WORSHIPPING IN THE GREAT MOSQUE AT DELHI

Five times a day must the Musulman make his prayers and centre his mind on Allah, and the sight of a Mahomedan praying alone is impressive in its matchless reverence and simplicity. Genuine devoutness and true worship likewise mark the public prayers in the mosques. The chief prayers of the service are composed of verses from the Koran, and during their recital the members of the congregation, with measured uniformity, rise, bow, kneel, and prostrate themselves as one man, presenting a spectacle of religious absorption which it would never occur to them could thus have been preserved by the camera of a daring infidel

Photo, H S Talbot



A HARDY ASCETIC AT BENARES PIOUSLY INDIFFERENT TO A COUCH OF NAILS

Many religious codes, and especially those of India, have advocated or enjoined the mortifying of the flesh and its resulting subjection to the spirit. All over this land of many faiths one may see yogis, fakirs, and all varieties of the mendicant religious, practising with every vigour what their leaders have preached. Marriage, speech, and cleanliness are among the popular renunciations, and in this photograph we have another example of self-suppression. Whatever may be said of other methods it is abundantly evident that this one has its points

Photo, A H Smith

which one quickly comes to associate with the martial bearing and proud consciousness of superiority that belong to membership of the Khalsa. These are not the badges prescribed by the founder of the sect, Guru Nanak, born in the neighbourhood of Lahore in 1469, to whose followers the name of Sikhs, or disciples, was given. Nanak's creed was not militant; his preaching was moral and religious only. Neither he nor his successors claimed godhead. His mission was to sweep away idolatry and intolerance, and his message was not addressed exclusively to Hindus, though Mahomedans turned a deaf ear to it. There was nothing bigoted in his doctrine; no Mahomedan fanaticism, no Hindu asceticism.



SAINTLINESS WITH SNAKE-LIKE HALO

This fakir's chief concern is his hair which, with the addition of quantities of goat's hair, he twists into long ropes. Coiled round his head, as shown above, these form a kind of sun-resisting turban

Photos, Mrs. Lynde

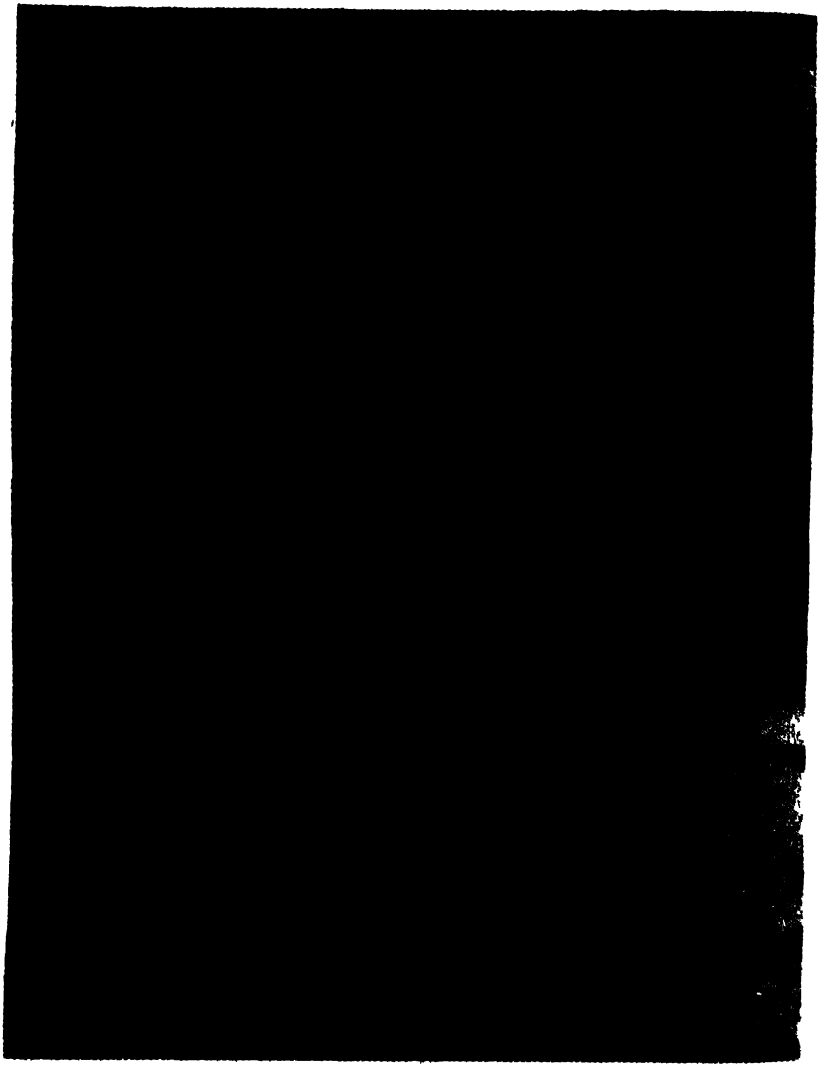
In the seed sown by the mild and gentle Nanak none could have foreseen the growth of the fighting community that ruled the Punjab three centuries later under Ranjit Singh. Militant Sikhism grew out of persecution, but this was not until the tenth Guru, Govind Singh, had bestowed on his followers a distinct national existence and fired them



HINDU PENITENTS IN THE PURSUIT OF SPIRITUAL PERFECTION
As a follower of the doctrine of meditation the yogi, or holy man, in the foreground hopes to attain emancipation of his soul; another penitent qualifying for special favours in the hereafter is submitting to the self-inflicted punishment of remaining in a standing position for seven years, and is supported on a board suspended from a tree lest he should fall to the ground while asleep
Photo, Mrs. Lynde



SIVAITE PRIEST ABOUT TO PERFORM THE DAILY CULT AT A SHRINE
This priestly follower of Siva officiates daily at this small shrine and has charge of several temples dedicated to Kali, the consort of Siva, who, despite such a sinister symbol as her string of skulls, is loved, feared, and worshipped as the Great Hindu Mother, and among the Hindus is said to be excelled in popularity and importance only by Vishnu and Siva
Photo, F. Deinville Walker



PHODONG LAMA AND ATTENDANT WITH PRAYING-WHEELS

The hatted figure is the High Priest of Sikkim who, from his temple at Tumlong, played an important part in governing the province during the absences of the Maharaja. Praying-wheels, a feature of Lamaism, are seen in the hands of both figures. These, often made of copper, contain a prayer which is revolved by pulling a chain. Each revolution represents one repetition of the prayer

Photo, John Claude White

with the ambition to become an independent people.

It was Guru Govind who instituted the Khalsa, the commonwealth of the "Elect," and prescribed for them the insignia which distinguish the community to this day, the wearing of the kirpan or dagger and the steel bracelet on the wrist, the adoption of breeches in the place of the loin-cloth, and the wearing of the hair long, tied in a knot at the top of the head and secured by a comb. These are the distinguishing marks of the Sikh, but there is something more—an impress of character and prestige won by stern discipline.

It was Govind, too, who ordained that every Sikh should adopt the old Rajput title of Singh, or lion. He had the captain's eye for the value of tradition and prestige. Sikhism had been wrought to a white heat by the murder of the ninth Guru, Tegh Bahadur, Govind's father, at Delhi, and Guru Govind Singh stirred the religious passion of his followers until the movement gained something of the force and fervour of a crusade. The Sikh of that period was probably the nearest analogy to the Templar in the history of Hindustan.

Amritsar, "the pool of immortality," became the headquarters of the Sikhs



LAMAIST PRIESTS OF SIKKIM AND THEIR WONDROUS ROBES

Taiung Monastery is the most sacred in all Sikkim, being packed with objects of veneration and antiquity. To this foundation these two Lamas belong, and the one on the left is wearing the rupin, a complicated adornment of apron and circlet, beautifully carved but gruesome in origin, for it is made from human bones. The cloak and hat of the other are of great age and value

Photo, John Claude White